



# SrAddHaAya chAritAm sraAddHa

## The glory & niceties of ➤ Mahalaya Pithru Paksha

Mathru Devo Bhava 🙏 Pithru Devo Bhava  
Aachaarya Devo Bhava 🙏 Athithi Devo Bhava



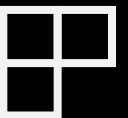
For novice understanding

Pithru Yagna

14.10.2023

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**(The glory & niceties of Mahalaya Pithru Paksha...)**

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### **SrAddHaAya chAritAm sraAddHa**

**(The glory & niceties of Mahalaya Pithru Paksha...)**



#### **➤ PITHRU SRAADDHA - why it should be performed?**

- MaAthru Devo Bhava;
- PitHru Devo Bhava;
- AachHaarya Devo Bhava;
- AtHithi Devo Bhava;

Worshipping these four categories is given highest significance and importance in Hindu Dharma.

Among the four, Mathru (Mother); Pithru (Father); Aachaarya (Guru) have attained greater prominence since they are the people who are responsible for our birth, culture (samskara) and existence.

They are the one who have contributed for our welfare and growth; they are our friends; philosophers and guides; they are our mentors and our role models.

MaAta-PithA seva (serving parents) when they are alive, performing Pithru Yagna after their departure has been prescribed as the best way to get discharged from Pithru Runa.

One may get a basic doubt as to how one can serve his parents after their death?

This is where Vedas/Upanishads come into picture; prescribes certain rituals/sacred rites to be performed in a Vedic way that pleases not only the forefathers but also Pithru Devathas and > Samastha PithruAntharyami Bhagawantha Sri MahaVishnu.

We find several sacred texts (Puranas) like Garuda Purana, Vaayu Purana, Agni Purana, Matsya Purana, Maarkandeya Purana; Dharma Saastras etc... referring about the sacred rites to be performed to forefathers; its merits and implications of not performing.

In HarikathaAmruthaSaara (Sarva Jeevana Kalpa/Pithru Gana Sandhi) Sri Jagannatha Dasaru has made specific mention about Pithru Yagna; Pithru Aaraadhana, related Bhagawadrupas (AniruddhaAdi...); Shannavathi, SaptaAnna Prakarana etc....

Pithru Yagna (performing sacred rites to forefathers) is one of the best traditions of Hindu philosophy that is being followed since ages.

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PITHRU YAGNA is one of the Pancha MahaYagnas (five great sacrifices) prescribed for a devout Hindu.

Having taken birth on this sacred and celestial Karma Bhoomi Bhaaraatha; one should get discharged mainly from three types of Runas (Debts) viz. Deva Runa, Rushi Runa and Pithru Runa (includes Mathru Runa).

It becomes an ardent duty & responsibility of a son to perform Pithru Yagna.

Hindu Dharma prescribes that they should be worshiped on a daily basis while they are alive and also when they depart from this world.

When they leave this world it becomes a Vedic duty of their descendants to worship their departed souls on a daily basis through Brahma Yagna apart from...

- performing Shannavathi (96 specific days in a year);
  - during Parvakaala like Uttaraayana, Dakshinaayana,
  - during Eclipse time;
  - during Pithru Paksha;
  - through annual ceremony;
  - through Theertha/Kshethra sraaddha; Pushkara sraaddha;
  - while performing marriage/upanayana (NaAndi sraaddha)
- etc.

It is believed that Souls attain peace when sacred rituals/rites are performed especially during Pithru Paksha and Pithrus will bestow their blessings to those who perform for the welfare and prosperity of their Vamsa (dynasty).

It is said that departed souls for whom these rituals/rites are not performed will wander aimlessly on Earth embarrassed; it will manifest in the form of Pithru dosha resulting in,

- nagging problems/sufferings related to...
- marriage, progeny, health,
- lack of growth and prosperity,
- nagging domestic problems etc...

It is believed that performing sacred rites to forefathers will work as one of the remedies for Pithru dosha.

It is said and believed that one will get discharged from Pithru Runa;

by begetting a son (continuity of generation);  
by serving the Parents;  
by performing Pithru Yagna (sacred rites to forefathers).

A son is known as Puthra.

The word Puthra if it is split into two it becomes Pu + Thra.

Pu means PunnaAma a name of Naraka loka and Thra means to rescue.

Therefore, Puthra means the one who rescues his parents and other ancestors from PunnaAma Naraka.

Ignoring forefathers > Moola Purushas of one's lineage; is like ignoring one's own existence.

Perhaps Pithru Yagna is one of the best traditions that have descended from Vedic days.

In this materialistic modern world with changing perceptions, when dharmaic duties and responsibilities are slowly getting vanished and diluted; it is disheartening that people don't even remember the names and Gothra of their ancestors.

For such of those who cannot observe these rituals on a day to day basis, perhaps Paksha Masa or Pithru Paksha comes as a boon to make up these lapses.

Some people who have visited Gaya Kshethra and performed Gaya Sraaddha are under the impression that they need not further perform Pithru Sraaddha.

It is only a myth. There is no such injunction and it has to be performed as long as one is alive.

Garuda Purana says that, one may think twice before performing any other ritual or austerity but not (should not) the Pithru Kaarya which gives Akshaya Thrupthi (everlasting satisfaction) to forefathers that can be performed again and again.

MahaAlaya Pithru Paksha is the best opportune time to pay obeisance and salutations to forefathers and seek their blessings.

Worshiping forefathers through Pithru Yagna pleases the supreme God Vishnu who is PrapitaAmaha of the universe.

If Lord Brahma is creator; Lord Vishnu is the Creator of the Creator. If Lord Brahma is PitaAmaha then Lord Vishnu becomes PrapitaAmaha.

Sri Vishnu Sahasranaama Stothram (sloka # 104) eulogizes Lord Vishnu as PrapithaAmaha.  
He is the great grandfather;

father of all fathers;  
samastha PithruAntharyami – JanaArdhana;

I take this opportunity to appeal to one and all eligible to perform these rites, please, perform them without fail, without counting upon the benefits one has derived from fore-fathers.

If not started earlier please, start doing it at least now.  
Better late than never; Today's alive are tomorrow's forefathers.

"No karma has been reckoned to be more meritorious than  
Sraaddha karma"

Samastha PithruAntharyaami Sri Maha Vishnu Preetyartham...

### ➤ **PITHRU PAKSHA - why only during Bhadrapada MaAsa?**

Actually oblation to Pithrus is prescribed to be performed as  
Nitya, Naimittika, and KaAmya karma through...

- Brahma Yagna (Nithya)
- Shannavathi;
- Parva kaala (Uttaraayana; Dakshinaayana; Eclipse etc.);
- Pithru Paksha (Bhaadrapada maasa);
- Annual ceremony (Prati-Saamvatsareeka)
- Theertha/kshethra sraaddha etc.,
- during VivaAha/Upanayana (NaAndi sraAddha)

apart from performing ceremonies at the time of death of Pithrus;

As we approach towards middle of BhaAdrapada Masa as per Lunar Calendar, it is time to worship the departed souls (forefathers).

This worship is held for a period of 15 days during the waning period (dark period) of Moon in the second fortnight called as Krishna (Bahula) Paksha of Bhaadrapada Masa that generally occurs during the months of September–October every year.

Period of 15 days starting from Bhaadrapada Bahula Prathama to Bhaadrapada Bahula Amaavaasya is called,

> Pithru Paksha or Apra Paksha or Paksha Maasa;

around which time Sun would be transiting in Kanya (Virgo) RaAsi.

**"Kanyagathe Savithari Aashaadyadhi  
PanchamahaApra Paksheshu Asmin Pithru Pakshe....."**

Fifth fortnight after AashaAda Pournami, when Sun is transiting in Kanya Raasi is reckoned as Pithru Paksha;

This period is totally dedicated, earmarked and most appropriate time for worshipping the departed souls (forefathers).

Though technically Pithru Paksha starts from Bhaadrapada Bahula Paadyami and ends with Bhadrapada Bahula AmaAvaasya, a day prior to and a day after Pithru Paksa are also earmarked for Pithru related ceremonies; they are....

**PRAUSHTAPADI SRAADDHA** performed on Bhadrapada Sukla Pournami, where three generations above PraPitamabha and their wives are involved;

**DAUHITHRU prathipadya Mathamaha sraaddha** performed on Aaswayuja Sukla Paadyami; Dauhitra does kuloddhara of one extra generation on Mother's side.

Pithru Paksha occurs during Dakshinaayana; also known as PithraAyana; Dakshinaayana represents Pithrus.

It is believed that Pithrus descend on Earth during Pithru Paksha in anticipation of their progeny to perform sacred rites enabling them to attain better placement in other worlds.

During which time the abode of Pithrus would remain vacant as Yama DharmaRaja would allow the departed souls to descend on to their respective locations on Earth to reap the benefits of Sraaddha Karma by their descendants;

Significance is given during this period for performing Pithru related activities. It is the most auspicious time to pay our obeisance and salutations to forefathers.

Hence, it is specifically referred to as Pithru Paksha which is very dear to Pithrus.

As per KaAlaganana (time element) one month for human beings is equivalent to one day for Pithru Devathas out of which;

Sukla Paksha (waxing moon days) 15 days is the day time and Krishna Paksha (waning moon days) 15 days is the night time for Pithrus.

It is believed and said that sacred rites like, Thila Tharpana and Pinda Pradhana (offering of rice balls) performed during Pithru Paksha acts as food for the departed souls that would be adequate for them throughout the year.

It is also said that during one of the occasions of Deva-Asura Sangrama (war between Deities and Demons) large number of Devathas and Rishis died at the hands of Raakshasas starting from Bhadrapada Bahula Prathama (Paadyami) to Amaavaasya.

This fortnight is also known as Mahalaya Pithru Paksha;

These Deities and Rishis are like our forefathers and it is befitting to worship the departed souls during the fortnight that coincides with Mahalaya.

Pithru Paksha also coincides with Chaaturmaasa the most sacred period for worshiping both Deities as well as Pithrus. These four months of Chaturmasa including Bhadrapada are very holy and dear to the Supreme God - Hari Sarvottama.

Who ever performs sacred deeds during these months would reap immense benefits out of it.

Samastha PithruAntharyaami Sri MahaVishnu Preetyartham....

## **NicEties of PITHRU PAKSHA**

(when - where - whom - what - how....)

- **When to perform?** When not to perform Paksha Sraaddha?
- What are the specified days for performing Paksha Sraaddha?

Paksha sraaddha with Pinda Pradhana is actually prescribed to be performed on all the 15 days except on EkaAdasi aacharna day.

Since it is not practically possible to perform on all the days; it should at least be performed for one day during the fortnight preferably on the day corresponding to the Father's Thithi (death day). Performing Paksha sraaddha for only one day is called as SakrunMahalaya Sraaddha.

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Rest of the days at least Thila Tharpana should be given to Sarva Pithru or at least to Dwaadasa Pithru (three generations on paternal side and three generations on maternal side).

On the day of Mahaalaya Amaavaasya Thila Tharpana should be given to all the eligible forefathers.

In case a person due to some reason misses to perform the rituals on the said date; or doesn't know the Father's death thithi; it can be performed on any one of the other specified days viz.

- Ashtami;
- on the day coinciding with Bharani star;
- on the day of Vyatheepaatha Yoga;
- DwaAdasi;
- Mahaalaya Amaavaasya.

During Krishna Paksha there will be no Pournami thithi. Hence, for those Pithrus whose thithi (lunar day of death) happens to be Pournami (full moon day), rites should be performed on any of the other specified days mentioned above.

If one misses to perform even on any one of the specified days; still one can perform on any day before Aaswayuja Sukla Panchami.

Even then if it is not possible; still one can perform Paksha Sraaddha on any of the specified days mentioned above during Krishna Paksha of Thula Maasa when Sun is in Thula Raasi (Libra) before He transits into Scorpio (Vrischika Raasi).

Those performing daily Thila tharpana/Paksha Sraaddha during Paksha maasa should perform on all the days except Ekaadasi; including Yati Mahaalaya and Ghaatha Chaturdasi.

Bharani Sraaddha (**Maha Bharani**) gives Gaya Sraaddha phala wherever it is performed;

➤ **When not to perform Paksha Sraaddha?**

These ceremonies should not be performed on the day of Ekaadasi aacharana (day of fasting).

If father's death corresponds to Ekaadasi Day; rituals should be performed on the next day (Dwaadasi) in general; however, during Pithru Paksha it should be performed on any one of specified days mentioned above other than Dwaadasi which is earmarked as Yathi Mahalaya.

Paksha Sraaddha should not be performed if Pithru thithi corresponds with Chaturdasi. However, it can be performed on any one of specified days as mentioned above.

Performing of Paksha Sraaddha on Chaturdasi day is earmarked for those who had accidental or unnatural death. This day is known as Ghaatha Chaturdasi.

Paksha Sraaddha should not be performed during the period of Asoucha due to birth (janana-asoucha) or death (marana-asoucha) in family or wife becomes Rajaswala.

In such a case it should be performed only after the period of asoucha on any one of the specified days if possible during Pithru Paksha or else it should be performed during Thula maasam as said above.

Similarly, in case of the deceased; Paksha Sraaddha should not be performed till completion of one year from the date of death; i.e. during the Mrutha Varsha (year of death).

In case Paksha Sraaddha is performed for only one day other than the day of Pithru thithi, following days/constellations should be avoided viz.,

Pratipada (Paadyami),  
Shashti,  
Ekaadasi,  
Chaturdasi,  
Sukravaara (Friday),  
Janma Nakshathra/Janma Thaara,  
Rohini, Revathi and Magha Nakshathra dina;

### **In case Pithru annual ceremony falls during Paksha Masa?**

In such a case Pithru's annual ceremony has to be performed on the said day (thithi) and Mahaalaya Sraaddha has to be performed on any one of the specified days.

### **➤ HOW TO RECKON PITHRU THITHI?**

Availability of particular thithi during Aparannah kaala (**Aparannah vyaapini**) is prevailed upon for considering a day as Sraaddha thithi.

Sometimes two thithis also occur on the same day. In such a case, Sraaddha will be performed on the same day for both the thithis.

Similarly, sometimes there will be SraaddhaAbhaava (non availability of Sraaddha Thithi); then Sraaddha should not be performed on that day.

Aacharana may differ according to the Siddhantha followed. It is better to take guidance from a Daivagnya and follow according to one's sampradaya.

Sraaddha should not be performed on the day of Ekaadasi Aacharana;

➤ **TIMING OF SRAADDAH? (Sraaddha kaala)**

Ideally Pithru Sraddha/Tharpana should be commenced and performed in between Kutapa-kaala and AparaaHna-Kaala.

Exceptions during Eclipse, Sankramana when it will be performed during ParvaKaala;

**SRAADHAKAALA** - Ideally Sraddha should be commenced during KUTAPAKAALA performed/continued/concluded during APARAAHNA KAALA. Exceptions, on the day of DwaAdasi, during ParvaKaala like Grahana (Eclipse), Sankramana, at Gaya Kshethra etc;

**KUTAPAKAALA** - when the duration of DinaMaAna (Sunrise to Sunset) is divided into 15 equal parts of 2 Ghatis each, 8th portion is called Kutapa-Kaala which is ideal for commencement of Pithru SraAddha;

For example, if Sunrise is at 06.00 hrs; KutapaKaala will be between 11.36 hrs to 12.24 hrs depending on the timings of Sunrise there could be slight variation in timings of Kutapakaala;

**APARAAHNAKAALA** - when the duration of DinaMaana (Sunrise to Sunset) is divided into 15 equal parts of 2 Ghatis each, 9th to 12th portion (18th to 24 Ghatis) is called AparaaHna Kaala. For example, if Sunrise is at 6 O'clock AparaaHna kaala will be from 13.12 hrs to 15.36 hrs. Thithi prevailing during AparaaHna kaala is reckoned as Sraaddha thithi. Depending on the timings of Sunrise there could be slight variation in timings of AparaaHnakaala;

## ➤ **WHERE TO PERFORM?**

As per sacred texts it is suggested to perform Paksha ceremonies on the banks of sacred rivers or in sacred and celestial places like Gaya, Kaasi, Prayaaga, Kurukshetra, Naimisharanya, Rameswaram, etc.

If it is not possible they should be performed at least in one's house.

But in view of several practical difficulties and intricacies involved, they are being performed at various temples and religious mutts/dharmic institutions who are providing such facilities to the Karthas.

## ➤ **Who can perform?**

A son who is a Dwija becomes eligible and can perform Paksha ceremonies after his father's death. In case they are more in number it should be performed collectively if they are staying together; otherwise individually at their respective places. In case a person doesn't have sons, widow of the deceased by making a proper sankalpa can get it performed through a Bramhana.

## ➤ **For whom to be performed?**

The ritual should be performed (Sarva Pithru) only to the deceased and not to those who are alive; even though they figure in the eligible list. Sarva Pithrus are categorized into two groups viz. Dwadasa Pithru & KaArunya Pithru;

**Dwadasa (12) Pithru:** three generations on father's side and three generations on mother's side including their spouse ie.

Pithru-Pitamaha-Prapitamaha; Maathru (including Step-Mother)-

Pitamahi-Prapitamahi; MataMaha-MatuPitamaha-  
MatuPrapitamaha; Matamahi-MatuPitamahi-MatuPrapitamahi;

**KaArunya Pithru:** Apart from one's kith and kin (as per the list), it should be performed to one's Guru, Teacher, Priest (Purohit), Friend or to any person whom one has come across in life and from whom has received help.

In case father is alive; question of performing Paksha Sraaddha does not arise at all.

Similarly, in case Mother is alive; Sraaddha should not be performed to Pitaamahi (paternal grand-mother) and to Prapithaamahi (paternal great grand-mother);

### ➤ **HOW TO ADDRESS PITHRUS?**

Each Pithru has to be addressed with their name and Gothra.

If one does not know or remember the name and Gothra of forefathers, they should be addressed as...

Yagnappa (Male),  
Yagnamma (female) and  
Gothra to be spelled as KaAsyapa Gothra.

Male Pithrus are addressed as **Sarma** and female Pithrus as **DhaAm** suffixing their names; for e.g.

male as Yagnappa Sarmaanaam and  
female as Yagnamma Dhaam.

For list of eligible Pithrus and how to address them please refer to the images below. (This list is useful during Paksha Sraaddha and also during Theertha/Kshethra Sraaddha)

Tharpana and/or Pinda Pradhana have to be done in the serial order as per the given list.

### ➤ **WHAT ARE THE ITEMS REQUIRED?**

In general, the following items are required....

Dharbha (Kusa Grass);  
Cooked Rice;  
Black Sesame (Thila seeds);  
Water;  
Thulasi;  
Ghee;  
Honey;  
Pavithra (made with Dharbha);  
Vishnu Paada (foot print impression of Lord Vishnu);  
Kalasha;  
Panchapaatre;  
Uddharne;  
Copper plate;  
Kurcha;  
Areca nuts;  
Coins;  
Betel leaves;  
Plantains (Bananas);  
Gopichandana,  
Yagnopaveetha;  
Paarvana Vastra etc.

### ➤ **PROCEDURE** (in brief...)

While essence remains same; procedure, customs and rituals may differ from region to region; according to sampradaya; based on Varnaasrama dharma etc.

Sraaddha should be performed wearing a ring made with Dharbha called Pavithra.

Strictly speaking Sraaddha has to be performed in the direct presence (Pratyaksha) of two Brahmins.

But, in view of practical difficulties/intricacies involved it is performed generally with their symbolic presence by using Dharbha called Dharbha Braahmana;

one representing Pithru Devathas called Pithru Braahmana; the other representing Visvedevathas called Daiva Braahmana.

Agni Kaarya/Paani-Homa/Vaiswadeva will/should be performed first and then Pithru Kaarya.

In view of the intricacies involved in the process; better it is performed under the guidance and supervision of a learned Purohit who is specially trained for the purpose.

Pindaas are mainly made with cooked rice mixed with Thila (sesame seeds); There is sampradaya to add Banana, Honey etc. etc.

During Pinda Pradhaana; rice balls (Pindaas) are to be arranged in a specific order on Vishnu Paada (foot print of Lord Vishnu) kept on Dharbha (Kusa grass).

Left over Anna (cooked rice) after making Pindaas will be treated as Pithru Prasaada (Pithrusesha) after completion of the ceremony.

Specification for the size of Pindaas is "Sameepathra Pramaanena" that means it should be of the size of a Samee tree leaf.

At every sraaddha ceremony, Bramhanas are invited; the ancestors enter the bodies of Bodies of Bramhanas and thus partake of the Pindas.

### ➤ **HOW TO DISPENSE PINDAS AFTER THE CEREMONY?**

Generally following tradition is in vogue...

- Feeding to the Crows;
- Dropping them in water preferably in a river or a canal;
- Feeding to a Cow;
- Digging an earth pit and burying them in it;

One of the above may be followed according to convenience. They should not be thrown into garbage.

### ➤ **WHAT IF SRAADDHA COULD NOT BE PERFORMED?**

As far as possible don't avoid performing sacred rites on the scheduled day or at least on one of the specified days.

In a given situation where, it is not possible to perform Sraaddha due to circumstances beyond one's control, one can adopt the following, \*but not as a substitute;

- Perform Thila Tharpana;
- Saaka-Paaka Dana to a Brahmana along with Dakshina;
- Feed Cow with grass; plantains (banana);
- Observe fasting on that day (yatha shakti);
- Pavamana-Sooktha/Pithru-Sooktha paaraayana;

When nothing is possible; pray & offer a sincere Namaskaara to Pithru Devathas and seek apologies.

\*\* There is no substitute for performing Pithru Sraaddha.

\*\* Only substitute is performing Pithru Sraaddha.

**Sankalpa Sraaddha** – Karta for various reasons if is not in a position to perform regular Chataka Sraaddha with Pinda pradhana, will adopt a simpler procedure called Sankalpa Sraaddha where in there will be no Agnikaarya, Pinda-daana etc. It will be till avvahana of Dharbhi bramhana and doing upachara and end with Sraaddha tharpana.

**PaArvana... Trayaakrutham Paarvanam** Pindas meant for varga traya (Pitru-Pitamaha-Prapitamaha/Maatru-Pitamahi-Prapitamahi) is called Paarvana and the sraaddha ceremony is called **Paarvana sraaddha in favour of three generations after the demise of father/mother**. Paarvana vastra is used in Sraaddha; more than the Vastra, thread from Vastra worn by the Kartru is very dear to Pitamaha, so, that thread is given over the Pinda.

**Vikira...** Rice (Anna) and Water that is sprinkled in front of Deva/Pitru bhojana paatra is called Vikira. Pitrus in Naraka Loka gets satisfied with Vikiraanna and Thila tharpana.

**Ucchishta Pinda:** After performing Pinda pradhana one small *pinda* is kept for the ones who have died by unnatural death. Pithrus who are in Paisaachika roopa get satisfied with this.

### ➤ **WHAT ELSE CAN BE DONE DURING PITHRU PAKSHA?**

People visit Theertha Kshethras like Kaasi, Prayaaga (Triveni Sangam) and Gaya (Pithru Kshethra) for performing Pithru ceremonies during Paksha maasa.

Garuda Purana can be read (Paaraayana) or listened to during Pithru Paksha.

One can also sponsor for Pravachana of Garuda Purana in any temple or mutt during Pithru Paksha.

Paaraayana of...

- Pavamana–Sooktha/Pithru-Sooktha,
- Kathopanishad;
- Harikathaamruthasaara (Pithrugana Sandhi);
- Pithru-Stuti/Stothra (Ruchi Prajaapathi virachita – Garuda Puranaantargatha);
- Aurdhvadehika Stothra (Padma Puranaantargata)

One can donate...

- Anna Dana;
- Thila (Black Sesame seeds);
- Rice;
- any other material/s like Ghee, Honey, Thulasi etc...

used for performing Pithru ceremonies to any temple or mutt organizing or conducting these ceremonies.

### **"Sraaddhaaya charitam Sraaddha"**

Literally Sraaddha means the one that need to be conducted with utmost sanctity, sincerity, attention, calmness, care and devotion.

Usage of Silver/Brass vessels for Sraaddha prakriya, usage of Thila, Urad, Green Gram, Mustard, Rice, Wheat, Soji in Sraaddha paaka are prescribed.

Five most important things for Pithru sraaddha are, 1) Dauhitra 2) Thila 3) Kutapakaala; 4) Dharbha; 5) Thulasi;

On the day of Pithru Sraaddha one should avoid Dantadhaavana, Thailabhyangana, Kshura-Karma (shaving/haircutting),

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participating in sensual pleasures, Thaamboola Sevana, Paraanna bhojana, Daana sweekara, eating twice.

If Adhika Masam occurs during Bhaadrapada Maasam, then Mahalaya Sraaddha that is required to be performed during the dark fortnight (Krishna Paksha) of Bhadrapada masam has to be performed twice both in Adhika masam as well as in Nija Masam.

➤ **Sraaddha Phala (Garuda Purana)**

ಪಿತಾ ದದಾತಿ ಸತ್ಪುತ್ರಾನ್ ಗೋಧನಾನಿ ಪಿತಾಮಹಃ |  
ಧನದಾತಾ ಭವೇತ್ಸೋಪಿ ಯಸ್ತಸ್ಯ ಪ್ರಪಿತಾಮಹಃ |  
ದದ್ಯಾದ್ವಿಪುಲಮನ್ನಾದ್ಯಂ ವೃದ್ಧಸ್ತು ಪ್ರಪಿತಾಮಹಃ |  
ತೃಪ್ತಾಃ ಶ್ರಾದ್ಧೇನ ತೇ ಸರ್ವೇ ದತ್ವಾ ಪುತ್ರಸ್ಯ ವಾಂಛಿತಂ ||

ಪಿತಾ ದದಾತಿ ಸತ್ಪುತ್ರಾನ್ ಗೋಧನಾನಿ ಪಿತಾಮಹಃ |  
ಧನದಾತಾ ಭವೇತ್ಸೋಪಿ ಯಸ್ತಸ್ಯ ಪ್ರಪಿತಾಮಹಃ |  
ದದ್ಯಾದ್ವಿಪುಲಮನ್ನಾದ್ಯಂ ವೃದ್ಧಸ್ತು ಪ್ರಪಿತಾಮಹಃ |  
ತೃಪ್ತಾಃ ಶ್ರಾದ್ಧೇನ ತೇ ಸರ್ವೇ ದತ್ವಾ ಪುತ್ರಸ್ಯ ವಾಂಛಿತಂ |  
pitaadaatai satputraan gOdhanaani pitaamaha: |  
dhanadaataa bhavEtsOpi yastasya prapitaamaha: |  
dadyaadvipulamannaadyam vRuddhastu prapitaamaha: |  
tRuptaa: shraaddhEna tE sarvE datvaa putrasya vaanCitam|

By doing sraaddha/paksha, father will bless you with satputraas; Pitamaha (grand father) will bless with gau-dhana (cow-wealth), Prapitamaha (Great grand father) will bless with property and wealth. They also bless us with food, shelter, wealth, grains, etc.

"No karma has been reckoned to be more meritorious than Sraaddha karma"

"devakAryAdapi sadA pitR^ikAryaM vishiShyate"

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Pithru kaarya is more important than even Deva kaarya - nearest example Bhakta Pundarika while serving his parents made Lord Sri Krishna to wait.

If Pithru is happy, all Devatas are happy...

पिता स्वर्गः पिता धर्मः पिता परमकं तपः ।

पितरि प्रीतिमापन्ने सर्वाः प्रीयन्ति देवताः ॥

(Mahabharata Shanti Parva 258.20)

If Maatha-Pitha-Guru are pleased with your actions, it is as good as obtaining sampurna phala (rewards) for performing several austerities.

### **Supplementary information**

#### ➤ **KAPILA SHASHTI**

If there is coincidence of,

- Bhadrapada Maasa,
- Krishna Paksha (dark fortnight),
- Sun in Hastha Nakshathra,
- Moon in Rohini Nakshathra,
- Shashti thithi,
- Sunday (Ravi/Bhanu Vaara) and
- Vyatheepaatha Yoga;

Then that day is known as KAPILA SHASHTI.

Kapila is one of the names of Sun God Surya;

Lord Vishnu is also called as Kapila Naamaka Bhagavantha.

Kapila Naamaka Surya is the presiding deity for Kapila Shashti.

Any daAna, worship, homa/yajna, sacred bath etc. performed on this day is highly meritorious.

It is said that Kapila Shashti is 100 times more meritorious than Ardhodaya Yoga.

Occurrence of Kapila Shashti is very rare may be once in a life time or even more.

Sacred texts say that one should not miss Ardhodaya/Kapila Shashti Yoga even if they prevail for a Muhurtha Kaala.

DaAna given to Brahmins, performing Ashtottara Ksheeraabhisheka to Sri Guru Raayaru; during Kapila Shashti/Ardhodaya parvakaala gives Akshaya phala.

### ➤ **VyAtheEpaAtHa Yoga**

From the context of Almanac, Yoga is one of the components (limbs) of Panchanga (Thithi; Vaara; Nakshathra; Yoga; Karana) which is different from Aanandaadi Yogas or Gouri Panchanga that we usually come across in a Panchanga.

Like Nakshathras (constellations) there are 27 Yogas that keep occurring daily on a cyclical basis in a specific sequence starting from Vishkambha and ending with Vydruthi Yoga.

In electional astrology (muhurtha) though Yoga is given secondary importance, some of them, especially Vyatheepaatha; Vydruthi etc. are outright rejected for auspicious events.

Vyatheepaatha literally means great calamity or prone for sudden mishaps or reversals. Vyatheepaatha Yoga is the 17th one in the list of 27 Yogas.

Like Nakshathras, Yogas also have presiding deities (Abhimani Devathas) and Vishwedevathas are the presiding (abhimani devatha) deities for Vyatheepaatha Yoga.

Though Yogas like Vyatheepaatha and Vydruthi are not considered good for auspicious events; they are considered for performing sacred ceremonies especially Pithru related.

That's why both Vyatheepaatha and Vydruthi Yoga days are prescribed under the concept of Pithru Yagna - Shannavathi.

We get approx 12 (sometimes more) Vyatheepaatha Yoga days in a year.

If it is associated with Dhanurmasa it is called **Dhanur-Vyatheepaatha Yoga** which is given lot of significance for performing Pithru related activity.

It is said that any Pithru kaarya or daana given in respectful reverence to one's Pithrus on the sacred day of Dhanur Vyatheepaatha Yoga during Dhanurmasam is considered 1000 times more meritorious than the one performed during Ardhodhayaadi parva kala.

विष्णुप्रिय व्यतिपात पितृणामनृणप्रद ।

पितृणां मम वैकुण्ठं प्रयच्छ भगवन्हरे ॥

त्वत्प्रसादेन मे भक्तिरस्त्वेवमनपायिनि ।

ज्ञान विज्ञान वैराग्यं प्रयच्छ भगवन् मम ॥

ವಿಷ್ಣುಪ್ರಿಯ ವ್ಯತಿಪಾತ ಪಿತೃಣಾಮನೃಣಪ್ರದ |

ಪಿತೃಣಾಂ ಮಮ ವೈಕುಂಠಂ ಪ್ರಯಚ್ಛ ಭಗವನ್ ಹರೆ ||

ತ್ವತ್ಪ್ರಸಾದೇನ ಮೇ ಭಕ್ತಿರಸ್ತೇವಮನಪಾಯಿನಿ |  
ಜ್ಞಾನ ವಿಜ್ಞಾನ ವೈರಾಗ್ಯಂ ಪ್ರಯಚ್ಛ ಭಗವನ್ ಮಮ ||

viShNupriya vyateepaata pitRuNaamanRuNaprada !  
pitRuNaaM mama vaikuMThaM prayachCha bhagavanHare !!  
twatprasaadEna mE bhaktirastvEvamanapaayini !  
j~Jnaana vij~Jnaana vairaagyaM prayachCha bhagavan mama !!

VisweDevatas are presiding Deities (Abhimaani Devathas) for Vyatheepaatha Yoga. It is one of the elected days for performing Paksha Sraaddha during PithruPaksha.

### ➤ **AVIDHAHA-NAVAMI**

Vidhava means widow; Avidhava means not a widow (Sumangali). Navami is a thithi (lunar day) as per Hindu lunar calendar.

Avidhava Navami in the context of Pithru Paksha is the day on which Sraaddha ceremonies are to be performed for those Women (Mothers) who died as Sumangali and husband is alive.

It should be performed by a son (whose father is alive) on Navami thithi day during Pithru Paksha in Bhaadrapada Maasam.

Where the couple have no sons it can be performed by husband for his deceased wife.

Unlike regular Paksha Sraaddha (Sarva Pithru); Avidhava Navami is performed only for Maathruvarga traya;

Brahmana couple (wife & husband) are invited and they are felicitated in a traditional way as per sampradaya;

Though there are different opinions about continuance of Avidhava-Navami Sraaddha after Father's death; in general, and in practice it is performed as long as husband of the deceased (Sumangali) is alive; thereafter Mother will come in normal Paksha Sraaddha.

➤ **Yati MaHaAya**

Though DwaAdasi is one of the specified days for performing Paksha Sraaddha; in practice, we find this day exclusively earmarked for Yatis (Ascetics) called Yati or SanyaAsi MahaAlaya.

It is performed by giving Hasthodka to all those Saints who have made Brundavana pravesa and by performing Anna Santharpana.

Those performing daily Thila tharpana/Paksha Sraaddha during Paksha maasa should perform on all days including Yati Mahaalaya and GhaAtha Chaturdasi except Ekaadasi;

➤ **GajAcHchAya Yoga**

Trayodasi (13th lunar day) in the dark fortnight (Krishna Paksha) of Bhadrapada Maasa Ie., if it is associated with;

Sun transiting in Hastha Nakshathra and Moon in the constellation of Magha Nakshathra; it is called as Gajachchaya Yoga;

This yoga when it occurs it occurs only during Pithru Paksha. Performing Pithru Kaarya, giving daana on this day is considered meritorious.

➤ **gHaAtHa cHAduRdAsi**

14th lunar day (thithi) Chaturdasi during Pithru Paksha is earmarked exclusively for all those who had accidental or

unnatural death viz. snake bite, suicide, murder, killed with weapon, accident (road, train, air, including fire/drowning), killed in war, natural calamities etc.

However, those who have died due to reasons which are permissible as per Shaastra like Sahagamana etc. need not be considered as accidental/unnatural death.

Such Sraaddha (for those who had accidental/unnatural death) on the day of Chaturdasi should be performed as Ekoddishtha (only one Pinda) and not for Varga Thraya.

For example, if Father had died in accident or had unnatural death, only Father will be called out but not Pithamaha & Prapithamaha.

If two or all the three in Varga Thraya had such death, then it should be performed for two/three accordingly.

Sarva Pithru Paksha SraAddha should not be performed on this day even if Pithru thithi happens to be Chaturdasi.

However, those who are doing daily Sraaddha/Thila tharpana during Pithru Paksha can do it even on Chaturdasi day also.

If Paksha Sraaddha is performed for only one day during Pithru paksha, then, it should be performed on any of the specified days like Bharani, Vyatheepaatha, Madhyaashtami, Amaavaasya for Sarva Pithru including those who had accidental/unnatural death.

In case Pithru Prati Saamvatsareeka Sraaddha coincides with Chaturdasi during Pithru Paksha, it can be performed as usual. Then Sarva Pithru Paksha Sraadha should be performed on any of the other specified days.

### ➤ **DAUHITRA KARTRUKA MAATAMAHA SRAADDHA**

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Dauhitra means daughter's son and Sraddha performed by a Dauhitra to his deceased maternal grandfather (Mataamaha) is called Dauhitra Kartruka Maatamaha Sraaddha otherwise known as Maatamaha Sraaddha. It is also called as Dauhitra Kartruka Mahalaya Sraaddha.

jaataamaatrOpi douhitro jIvtyapi cha maatule |  
kuryaanmaataamaha shraaddhaM pratipadyaashvinE tithE ||

जातामात्रोपि दौहित्रो जीवत्यपि च मातुले ।

कुर्यान्मातामह श्राद्धं प्रतिपद्याश्विने तिथे ॥

ಜಾತಾಮಾತ್ರೋಪಿ ದೌಹಿತ್ರೋ ಜೀವ್ಯಪಿ ಚ ಮಾತುಲೇ |

ಕುರ್ಯಾನ್ಮಾತಾಮಹ ಶ್ರಾದ್ಧಂ ಪ್ರತಿಪದ್ಯಾಶ್ವಿನೇ ತಿಥೇ ||

First day (Sukla Paadyami thithi) of the lunar month Aaswayuja Maasam is earmarked for performing this Maatamaha Sraaddha.

Dharmashastra says that it can be performed till the time Sun transits in Vrischika Raasi in the zodiac.

This Sraaddha becomes possible when a person doesn't have a son but has a daughter who has a son (Dauhitra).

But Dharma Saasthra says that it can be performed even when sons are available to the deceased ie. even when a Dauhitra has maternal uncles (Mother's brothers)

Uniqueness in this Sraaddha is that, it can be performed even when one's father is alive (Jeevat Pithru). This is an exceptional case.

According to Dharmashastra this Sraaddha can be performed either with Pinda Pradhana or as Sankalpa Sraaddha and it can be performed Sapatnika as a Paarvana Sraaddha calling out Varga

Thraya. Like in Avidhavanami Sraaddha Jeevat Pithru is performing Pinda Sahita Sraaddha, in a similar way it can be performed as Pinda sahita sraaddha in MaataMaha Sraaddha also.

In case Maatamahi (Mother's Mother) is alive it should be performed only for Maatamaha Varga Thraya. There are diversified opinions on type of Sraaddha to be performed in this case, sampradaya may be followed in this regard.

➤ **SAPTAANNA KRIYA...**

[Pithru Paksha - SraAddHa Vichaara...]

After the death; the soul (praani) dwells in different Lokas according to its Karma phala.

Since we do not know where and in which Loka forefathers are dwelling; it is prescribed to perform Pithru Sraaddha in seven forms (SaptaAnna) the ritual that we generally come across during Chataka Sraaddha. They are....

- (1) Vaiswadeva Homa (Agni Kaarya/Paani-Homa);
- (2) Braahmana Bhojana;
- (3) Pinda Pradhaana;
- (4) Thila Tharpana;
- (5) Uchhishta Pinda;
- (6) Bhoori Bhojana (Anna Daana);
- (7) Thaamboola + Dakshine.

➤ How does PiTHRUS get satisfied?

➤ How does the offerings made reach the departed souls?

➤ **Pithrus get satisfied if they are;**

- In Deva Loka with Agni Kaarya;
- In Swarga Loka with Braahmana Bhojana;
- In Yamaloka (Pithru Loka) with Pinda Pradhaana;
- In Naraka Loka with Thila Tharpana/Vikiraanna;
- In Paisachika roopa with Uchhishta Pinda;
- In Asura roopa with Bhoori Bhojana (Anna Daana);
- In Human form with Dakshine/Thaamboola to Brahmanas;

It is believed and said that the rituals performed reach the departed souls through the rays of Sun God with Vasu, Rudra and Aaditya acting as the intermediaries.

During SraAddha three generations of fore fathers are identified as **Vasu, Rudra and Aaditya**, assumed as **Pradyumna; Sankarshana and Vaasudeva** forms respectively of Samastha Pithru Antaryami Lord Vishnu.

druhiNa modalAdamararige sa  
nmahita mAyAramaNa tAnE  
svahanenisi saMtR^ipti baDisuva saRvakAladali  
prahita saMkaruShanu pitR^igaLi  
gaharanenipa svadhAkhyarUpadi  
mahija phalatR^iNa pesarinali pradyumnaniruddha.

(HarikathaAmruthasaAra \_14-11)



chatuRmukha brahma is called druhiNa.

svAhAkhyā nAmakā ParamAtma provides satisfaction to Brahma and other dEvata-s.

The havissu offered to agni by way of svAhAkāra such as - brahmaNEsvAhA, R<sup>^</sup>idrAyasvAhA, iMdrAyasvAha etc. is accepted by vAsudEva nAmakā ParamAtma and He in turn provides the satisfaction of bestowing His svarUpa daRshana to the dEvata-s.

Since jayApati saMkaRShaNa nAmaka ParamAtma is a well-wisher of the sacchEtana-s He is called 'prahita'.

During pitR^i yaj~na one offers taRpaNa Ahuti saying, "svadhEyaM, svadhEyaM", in order to please the pitR^i-s.

svadhA vAchyA saMkaRShaNa nAmaka ParamAtma satisfies the pitR^i dEvata-s through the Ahuti-s offered.

agni dEvata has two wives called svAhA & svadhA.

Thus vAsudEva ParamAtma reaches the havissu to brahmAdi dEvata-s through svAhA via agni.

In the same way saMkaRShaNa ParamAtma reaches the Ahuti-s to pitR^i-s through svadhA via agni.

'mahi' means earth and thus 'mahija' means trees that grow on earth. The juicy fruits, rice and other grains and vegetables are also defined as 'phala'.

kR^itipati pradyumna exists in these phala-s by those names and satisfies humans, animals & birds.

shAMtipati aniruddha pervades in the grass which is eaten by cow, horse and other animals and He satisfies them.

annanenisuva nR^i pashugaLige hi  
raNya gaRbhAMDadoLu saMtata  
tannanIpariyiMdupAsanegaiva bhaktarana  
banna paDisade bhavasamudrama  
hOnnatiya dATisi chatuRvidha  
annamayanaAtmapradaRshana sukhavanIva hari.....

(HKAS\_14-12)

JagannAtha dAsaru explains as to how ParamAtma provides food to the pitR^i dEvata-s.

The pitR^i-s are invoked in the invited brahmins during the shrAddha kaRma. They are 4 classes of them:

- 1) aMshabhUta pitR^i-s - dEvata-s
- 2) pitR^i dEvata-s
- 3) niraMsha manuShya-s
- 4) pitR^i-s who have obtained pashu janma

The following results by way of pitR^i kARya -

- 1) vAsudEva ParamAtma satisfies the aMshabhUta pitR^i-s (dEvata-s) by svAhakhya anna;
- 2) saMkaRShaNa ParamAtma satisfies the pitR^i-s by svadhAkhya anna;
- 3) pradyumna ParamAtma satisfies the niraMsha manuShya-s by phalAkhya anna;
- 4) aniruddha ParamAtma satisfies the pitR^i-s who have obtained pashu janma by tR^iNAkhyā anna;

➤ **Meaning in Kannada** (Sangraha)...

ದ್ರುಹಿಣ ಮೊದಲಾದ ಅಮರರಿಗೆ ಚತುರ್ಮುಖ ಬ್ರಹ್ಮದೇವ ಮೊದಲಾದ ದೇವತೆಗಳಿಗೆ, ಸನ್ಮಹಿತ (ಸರ್ವರಿಂದ ಪೂಜ್ಯ) ನಾದ ಮಾಯಾಪತಿ ವಾಸುದೇವ, 'ಸ್ವಾಹಾ' ನಾಮಕ ಪರಮಾತ್ಮ ನಾಗಿ ಸಂತೃಪ್ತರನ್ನಾಗಿ ಮಾಡುತ್ತಾನೆ.

ಅಗ್ನಿಗೆ ಹವಿಸ್ಸಿನ ಸ್ವಾಹಾಕಾರದ ಮುಖಾಂತರ ವಾಸುದೇವನಾಮಕ ಪರಮಾತ್ಮ ಸ್ವೀಕರಿಸಿ ತನ್ನ ಸ್ವರೂಪ ದರ್ಶನದ ಮುಖಾಂತರ ಬ್ರಹ್ಮಾದಿದೇವತೆಗಳನ್ನು ತೃಪ್ತಗೊಳಿಸುತ್ತಾನೆ.

ಜಯಾಪತಿ ಸಂಕರ್ಷಣ ನಾಮಕ ಪರಮಾತ್ಮ ಪ್ರಹಿತ (ಮುಕ್ತಿಯೋಗ್ಯರಿಗೆ ಪ್ರೀತನಾದವ)  
ಪಿತೃಯಜ್ಞದ ತರ್ಪಣವನ್ನು ಸ್ವಧಾ ವಾಚ್ಯ ಸಂಕರ್ಷಣನಾಮಕ ಪರಮಾತ್ಮ ಸ್ವೀಕಾರಮಾಡಿ  
ಪಿತೃಗಳಿಗೆ(ಆಯಾ ಜೀವರಾಶಿಗೆ) ತೃಪ್ತಿಕೊಡುತ್ತಾನೆ.

ಮಹಿಜ ಭೂಮಿಯಮೇಲೆ ಬೆಳೆಯುವ ವೃಕ್ಷಗಳು.ಹಣ್ಣು, ಹಂಪಲು,ಕಾಳು ಕಡಿ,ಕಾಯಿಪಲ್ಲೆಗಳಲ್ಲಿ  
ಕೃತಿಪತಿ ಪ್ರದ್ಯುಮ್ನನಾಮಕ ಪರಮಾತ್ಮಂತರ್ಯಾಮಿಯಾಗಿದ್ದು ಆಯಾ ಹೆಸರುಗಳಿಂದ  
ಮಾನವರನ್ನು ಪಕ್ಷಿಗಳನ್ನು ತೃಪ್ತರನ್ನಾಗಿ ಮಾಡುತ್ತಾನೆ.

ಶಮಿಪತಿ ಅನಿರುದ್ಧನಾಮಕ ಪರಮಾತ್ಮ ಗೋವುಗಳು,ಜಿಂಕೆಗಳು ಹುಲ್ಲನ್ನು ತಿಂದು ಬದುಕುವ  
ಪ್ರಾಣಿಗಳಿಗೆ ತೃಪ್ತಿಯನ್ನು ಕೊಡುತ್ತಾನೆ;

ಪರಮಾತ್ಮ ಪಿತೃದೇವತೆಗಳಿಗೆ ಅನ್ನವನ್ನೊದಗಿಸುವ ವಿಧಿಗಳನ್ನು ದಾಸರಾಯರು  
ವಿವರಿಸುತ್ತಾರೆ..ಸಾಮಾನ್ಯವಾಗಿ ನಾವು ಶ್ರಾದ್ಧಕರ್ಮಗಳಲ್ಲಿ ಆಮಂತ್ರಿಸಿದ ಬ್ರಾಹ್ಮಣರಲ್ಲಿ ...

**1.ಅಂಶ ಪಿತೃದೇವತೆ**

**2.ಪಿತೃದೇವತೆ**

**3.ನಿರಂಶ ಮನುಷ್ಯ**

**4.ಪಶು ಜನ್ಮಪಿತೃಗಳ ಸನ್ನಿಧಾನವಿರುತ್ತದೆ.ಇವರ ಮುಖಾಂತರ**

**1.ವಾಸುದೇವ ಪರಮಾತ್ಮ ಅಂಶಭೂತ ಪಿತೃದೇವತೆಗಳನ್ನು ಸ್ವಾಖ್ಯ ಅನ್ನದಿಂದ  
ತೃಪ್ತಿಪಡಿಸುತ್ತಾನೆ.**

**2.ಸ್ವಧಾಕೃ ಅನ್ನದ ಮುಖಾಂತರ ಸಂಕರ್ಷಣ ಪರಮಾತ್ಮ ಪಿತೃದೇವತೆಗಳನ್ನು ತೃಪ್ತಿಪಡಿಸುತ್ತಾನೆ.**

**3.ಪ್ರದ್ಯುಮ್ನ ಪರಮಾತ್ಮ ನಿರಾಂಶ ಮನುಷ್ಯರನ್ನು ಫಲಾಖ್ಯ ಅನ್ನದಿಂದ ತೃಪ್ತಿಪಡಿಸುತ್ತಾನೆ.**

**4.ಅನಿರುದ್ಧ ಪರಮಾತ್ಮ ಪಶುಜನ್ಮ ಹೊಂದಿದ ಪಿತೃಗಳಿಗೆ ತೃಣಾಖ್ಯ ಅನ್ನದ ಮುಖಾಂತರ  
ತೃಪ್ತಿಪಡಿಸುತ್ತಾನೆ.**

ಅನ್ನದ - ತ್ರಿವಿಧ ಜೀವರಾಶಿಗಳಿಗೆ ಅನ್ನವನ್ನು ಕೊಡುವವನು.

ಅನ್ನಾದ -ದೇಹಾಂತರ್ಗತನಾಗಿ ಅನ್ನವನ್ನು ಸ್ವೀಕರಿಸುವವನಾದ,

ಅನ್ನಮಯ -ಅನ್ನಾಂತರ್ಗತ ಸ್ವಯಮನ್ನ -ಅನ್ನನಾಮಕ ಪರಮಾತ್ಮ

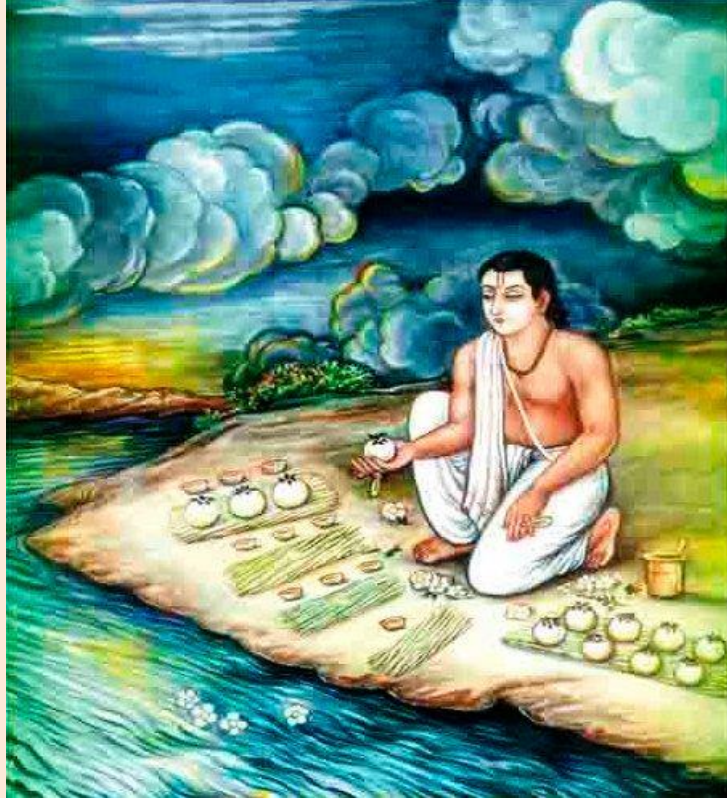
ಬ್ರಹ್ಮಾದ್ಯಖಿಳ ದೇವತೆಗಳಿಂದ ಹಿಡಿದು ತ್ರಿವಿಧ ಜೀವರಾಶಿಗಳಿಗೆ, ಅನ್ನಕಲ್ಪಕ (ಅವರವರ ಯೋಗ್ಯತಾನುಸಾರ) ಅನ್ನವನ್ನು ಯಾವುದೇ ಅಪೇಕ್ಷೆಯಿಲ್ಲದೆ ಪೂರೈಸುವವನಾದ ಅನಿರುದ್ಧರೂಪಿ ಪರಮಾತ್ಮನ ರೂಪಗಳಿಂದ ಅನ್ನವನ್ನು ಕೊಡುತ್ತಾನೆ.

ಅನ್ನವನ್ನು ಅಂತರ್ಗತನಾಗಿ ಸ್ವೀಕಾರ ಮಾಡುತ್ತಾನೆ.ಸ್ವಯಂ ಅನ್ನವಾಗಿದ್ದು ಬ್ರಹ್ಮಾದಿದೇವತೆಗಳಿಂದ ಋಜುಗುಣದಾರಭ್ಯ ತೃಣ ಜೀವಪರ್ಯಂತ ಸಕಲ ಚೇತನಗಳಿಗೆ ಅನ್ನವನ್ನು ಕಲ್ಪಿಸುತ್ತಾನೆ ಎಂಬ ಅನುಸಂಧಾನದಿಂದ ಯಾರು ಪಿತೃಕಾರ್ಯಗಳನ್ನು ಮಾಡುತ್ತಾರೆ ಅವರು ಮಹೋನ್ನತಿಯನ್ನು ಶ್ರೀಹರಿಯ ಕೃಪೆಯಿಂದ ಪಡೆಯುತ್ತಾರೆ.

### ➤ **ANnAM - ANnAadA evA cHa - Significance of ANNAM...**

Annam occupies a sacrosanct place in Hindu rituals both in Agni kaarya as well as in Pithru kaarya. It is so sacred that it is believed as manifestation of the Supreme God Vishnu "Annam ParaBrahma Swaroopa"





Annam (Anna) is one of the several thousand names of Lord Vishnu that we come across in Sri Vishnu Sahasranaama Stothram (sloka # 105) where Lord Vishnu is eulogized as.....

"Yagyabhrud yagyakrud yagyii yagyabhrug yagyasadhanah  
Yagyanantakrud yagyaguhyam annam annaada eva cha"

Lord Vishnu is the protector and supporter of all Yagnas;

He is the one who is the creator of the sacrifice and the custom of Yagna;

He is the very purpose and objective of every Yagna;

He is the protector the one who enjoys and consumes everything offered in the Yagna;

He is contributory factor and the one to whom Yagna is the approach; the one who is the fruit of the Yagna;

He is the secret and undercurrent of all Yagna;

> He is **"AnNam-AnNaAda eva cha"**

### **# AnNam...**

Annam is the vital/basic sustenance and characteristic of mortal life.

All beings are born out of Lord Vishnu who is creator of the Universe.

As such He (Lord Vishnu) becomes the vital life force (AnNam).

He is the giver (one who grants) of food and sustaining power for all beings.

### **# AnNaadah...**

He (Lord Vishnu) is not only the giver of food but also the one who consumes the food as well as swallows (Vishvabhug) the entire beings (whole world) at the time of annihilation (Maha Pralaya) as His food.

Hence, Lord Vishnu is adored as AnNam-AnNaAda Eva Cha.

In Bhagawadgita Canto # 3 (sloka # 14) Lord Sri Krishna says

annād bhavanti bhūtāni  
parjanyaḍ anna-sambhavaḥ  
yajñād bhavati parjanyo  
yajñaḥ karma-samudbhavaḥ

From food are born the creatures;  
from rain does food become possible.  
By sacrificial act do the rains come to be and the  
sacrifice comes about from action;

All creatures are born from food. Annam (food) is the  
source/medium through which all beings come into existence.

SraAddha is nothing but performing Yagna called Pithru Yagna.

Pindaas made with Anna are symbolic representation of  
forefathers.

With so much of sanctity and significance associated with Annam  
one should not disrespect or abuse or waste or neglect Annam. It  
should be treated with great respect.

"Sraddhaaya charitam Sraaddha"; literally Sraaddha means the  
one that need to be conducted with utmost faith, sincerity,  
attention, care, devotion duly understanding the concept,  
significance and philosophy behind Pithru Yagna.

Samastha Pithrantharyaami Sri MahaVishnu Preetyartham;

### ➤ **JANAaRDHANA - The SraAddHa Swami**

JanaArdhana is one of the popular names of Lord Vishnu.

In Bhagawadgita (Canto # 1 sloka # 44; Canto # 3 sloka # 1) we  
find Lord Sri Krishna addressed as JanaArdhana. It is one of the  
Chaturvimshati Kesavaadi Roopas of Lord Vishnu. We chant the  
divine name JanaArdhana in Chaturvimshati Kesava Naamaas.

Jana+AardHana = JanaArdHana;

Jana in general means the people;  
it also means Janana (birth);  
AardHana means destroying.

JanaArdhana is the one who destroys JanMa (birth) and  
bestows Janmaraahitya (without birth).

JanaArdhana is the one who protects people/devotees from evil.

This attribute of Lord Vishnu we find in Sri Vishnu Sahasranaama  
Stothram wherein He is eulogized as JanaArdhana (sloka # 14)  
and in Phala Sruthi where Arujuna addresses Lord Sri Krishna as...



padmapatra vishaalaaksha padmanaabha surottama |  
bhaktaanaam anuraktaanaaM traataa bhava #janaardana ||

In the context of Pithru Yagna;

JANARDHANA ruupi ParamaAtma (Lord Vishnu) is SraAddha Swami / Presiding Deity / Governing Lord; the Supreme God of SraAddHa;

the one who exists in his moola roopas;  
'Pradyumna-Sankarshana-Vaasudeva as Antaryaami of Vasu-Rudra-Aadityas in Pitrus; and as Aniruddha in Kartr.

As antharyaami of Vishvedevathas, Lord Janardhana protects in 3555 ruupaas the Kartr; Bhoktr; invited Brahmins etc. from various obstacles during SraAddHa Karma;

Daasavarennya Sri JaganNathaDaasaru in his famous script Harikathamruthasaara has elaborately explained through an exclusive chapter Pithrugana Sandhi as to how anusandhana has to be made during Pithru Sraaddha/Pithru Yagna.

Sarva Vedeshu yat punyam sarva teertheshu yat phalam;  
tatphalam samavaapnoti stutvaa Devam JanaArdanam;

All the virtues obtained by reading Vedas and visiting Holy places and Rivers can be got through eulogizing/prayer of JanaArdhana – the ultimate God -The Supreme God - Hari Sarvottama;

➤ bHaktānāManuRaktānām tRātā bHava jaNārdaNa....

gyAna bhakti koTTu ninna dhyAnadalli yiTTu sadA  
hiina buddhi biDisu munna shrii jAnArdHana || (Kanakada Dasaru)

O' Lord Janardhana! I pray that You grant me right knowledge (Yathartha JnyaAna) & devotion to You. With no more delay,

---

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remove my lowly thoughts & make me to meditate upon You always.

### ➤ **PitHru/SraAddha DevAtas...**

Pithru DEvatas are broadly classified into 31 groups (एकत्रिंशत्) out of which seven important groups are...

Vyrajas,  
Agnishwatthas,  
Barhishadas,  
Sukalas,  
Angirasas,  
Suswadhas and  
Somapas;

There is another category of Devatas known as >

**VISHVEDEVATAS** who are called **Sraaddha Devatas**, Sraaddha samrakshakas who are the guardians protecting Sraaddha Karma. Vishvedevatas are children of YamaDharma Raja and Viswa (daughter of Daxa)

Ashta Vasus (8), Ekadasa Rudras (11), and Dwadasa Aadityas (12) are also Pithru Devatas who are Abhimaani Devatas of Pithru/Maathru (Vasu); Pitamaha/Pitamahi (Rudra); Prapitamaha/Prapitamahi (Aaditya) who act as intermediaries in making the Sraaddha Phala reach Pithrus with the help of their Adhishtana Devata/Antaryaami Paramatma in the form of Pradyumna, Sankarshana, Vasudeva.

Lord Yama (YamaDharmaRaja) under whose control Pitrus reside in YamaLoka/Naraka Loka is also revered as Sraaddha Devata. Yama DharmaRaja allows the departed souls to descend on to their respective locations on Earth to reap the benefits of

Sraaddha Karma by their descendants. YamaDharmaRaja is Pithru Devata and also Mruthyu Devata, He is also one of the Ashta-DikkpaAlakas ruling the Southern direction.

**JANARDHANA ruupi ParamaAtma (Lord Vishnu) is SraAddha Swami / Presiding Deity / Governing Lord; the Supreme God of SraAddHa the one,**

who exists in his moola roopas;

'Pradyumna-Sankarshana-Vasudeva as Antaryaami of Vasu-Rudra-Aadityas in Pitrus; and as Aniruddha in Kartr.

As antharyaami of Vishvedevathas, Lord Janardhana protects in 3555 ruupaas the Kartr; Bhoktr; invited Brahmins etc. from various obstacles during SraAddHa Karma;

Thus in Pithru Kaarya we worship,

**Pithru DEvatas;**

**Vishve Devatas;**

**Ashta Vasus, Ekadasa Rudras, Dwadasa Aadityas and their (Antaryaami Paramatma Pradyumna, Sankarshana, Vasudeva), Lord Yama;**

**Sraaddha Swami JaNardhana naamaka Paramatma;**

Daasavarennya Sri JaganNathaDaasaru in his famous script Harikathamruthasaara has elaborately explained through an exclusive chapter Pithrugana Sandhi as to how anusandhana has to be made during Pithru Sraaddha/Pithru Yagna.

➤ **DHARBHA - THILA** (SraAddha VichaAra...)

We come across Dharbha being used invariably in all the Hindu religious rituals viz. Vratha, Homa/Yagna, Pithru Karya etc. (nitya/naimittika karma)

## What is the sanctity of DARBHA?

Pauranically it is said that Dharbha (Kusa grass) was formed when the hairs on the Kurma Avatara of Lord Vishnu got loosened during churning of the ocean that got washed away to the shore of the ocean to form Kusa Grass.

Later when Amrita [divine nectar] was obtained as a result of churning and distributed among the demi Gods, few drops of Amrita fell on the grass which further sanctified, imbuing it with healing properties.

Sanctity of Dharbha is as old as the Hindu Puranas.  
Dharbha is used for sanctity.

Without Dharbha there is no sanctity to the rituals performed.

Dharbha is identified with Lord Vishnu and is believed to possess the power to purify anything. It is used as a ritual seat since Vedic times.



Usage of Dharbha (holy grass) is very celestial, sacred and also acts as a protector.

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Dharbha from hair; Thila from the sweat have surfaced from the body of the Supreme God Vishnu.

For Pithru Kaarya Pavithra is made with #3 Darbhas and Koorcha is made with #14 Darbhas; (in some places it is with 7 darbhas)

Darbha is also used as a symbolic representation of SraAddha Brahmanas.

### Why Dharbha is preferred over pratyaksha Bramhana in Sraaddha kaarya

Strictly speaking Sraaddha has to be performed in the direct presence (Pratyaksha) of BraMhanas. But, in view of practical difficulties/intricacies involved, desakaala paristithi, it is performed generally with their symbolic presence by using Dharbha called Dharbha Bramhana;

A Bramhana sitting in lieu of Pithru in Sraaddha bhojana if he has not kept Bramhacharya vratha and followed VarnaAshrama dharma, Pitrus won't partake food through him. There will be Sraddha Bhanga inviting wrath of Pithru dEvatas. Hence, especially in Madhva sampradaya it is usually Dharbhi Bramhana Sraddha in view of the utmost sanctity given to Dharbha.

**Thila** is favourite of Pithrus and they get satisfied with Thila tharpana which is a part of Pithru Sraaddha;

Black Thila is used during Pithru Kaarya;

Thila is sprinkled around the area of Sraaddha Sthala to ward off the evil spirits/demons obstructing the Sraaddha kaarya;



Thila Daana is highly meritorious especially during Parvakaala like Grahana, Uttarayana, Dakshinayana, during Pithru Yagna;

Thila is one of the most important ingredients of Pinda which is placed on Dharbha;

Dharbha & Thila are profusely used during Pithru KaArya;

➤ **Significance of THULASI in Pithru kaarya...**

As per Padma Purana, Thulasi has emerged from aAnandaAsru (AanandaBhaashpa - Joyous tears) of Lord Vishnu that fell on the Amrutha during KsheeraSagara Mathana.

Performing sacred rites to forefathers in the vicinity of Thulasi plant is considered to be incredibly sacred and meritorious.

One who dies in the vicinity of Thulasi will not go to Naraka Loka. It is said that even Yama Doothas will not dare to enter the house where Thulasi is present and worshiped.

Thulasi Theertha is given to the dying person in the last stages and Thulasi branches are used in the funeral pyre.

➤ **KakaBali (Vayasa Bali)** during Pitru Sraaddha.

There is a sampradaya to offer Anna to Crows at the end of Pithru Sraaddha with a belief that if the Crow/s touches/eats the offering, Pitrus gets satisfied (Trupti). It is a Vachana given by Sri YamaDharmaRaja that has an anecdote...

dating back to Ramayana kaala during the regime of Ravanaasura, when Bramhaadi dEvatas attend Yagna performed by a SuryaVamsa King (Marut) in the guise of birds. Sri YamaDharmaRaja attend in the guise of a CROW. After the Yajna, Devathas gave boon to respective birds.

Lord Yama gave a vachana/boon to Crows that during Sraaddha kaarya, Pitrus in His Loka gets Trupti (satisfaction) through them when they eat the Anna (Pinda) offered to them at the end of Sraaddha kaarya.



This is called Kaka Bali or Vayasa Bali that we come across during, Pithru kaarya during Death related ceremonies and during regular Pithru Sraadha.

Lord Yama has given CROW boon to consume PiNda & in turn ensure Trupti to Pithrus; Crows act as conveyors for the food/messages to ancestors;

### ➤ **THARPANA VIDHI**

In the daily schedule (nithya karma) of a devout Hindu; Tharpana is one of the accepted modes of oblation performed to the deities; sages and pithrus that we generally come across during Brahma-Yagna.

Apart from giving tharpana during nithya karma; the maxims prescribe Pithru tharpana to be given on specific days which forms part and parcel of Pithru Yagna.

The ritual Tharpana should be performed only by those who are eligible.

An individual gets eligibility to perform Pithru tharpana only after getting inducted into the concept of Upanayana (Dvija) and after the death of father.

Pithru tharpana should always be performed with Thila (black sesame seeds) except during Brahma Yagna when it should be performed with water.

Tharpana should always be performed wearing Dharbha Pavithra.

In lieu of Dharbha Pavithra one can also use silver ring. Pavithra should be worn to the right hand ring finger. After completing the ritual Pavithra should be removed.

Pithru tharpana/Pinda pradhana should always be performed facing south direction with Yagnopaveetham in apasavya position.

Tharpana should not be given on the day of Ekaadasi aacharana.

Similarly, during the period of Asoucha also tharpana should not be given.



Water used for Aachamanam should not be used for giving tharpana.

Water from Kalasha paathra mixed with Thulasi/Nirmaalya Theertha should be used for giving Pithru tharpana.

On the day of Pithru Tharpana one should take only one time meal. Night meal should be avoided.

In case of Sraaddha Thithi including Mahalaya, meals should be avoided on the previous day night also.

Tharpana and/or Pinda Pradhana have to be done in the order as per the given list.

Tharpana and Pinda Pradhana should be performed only to the deceased and not to the living even though they figure in the eligible list.

Tharpana should not be given to the concerned Pithru till completion of one year after the death.

### ➤ **ShanNavathi...**

#### **(Specified days/occasions for Pithru (Thila) tharpana)**

Sacred texts prescribe Thila tharpana to be given to the Pithrus (forefathers) exclusively on 96 specific days in a year called **ShanNavathi**. They are...

- 14 Manvanthara days known as Manvaadi;
- 04 Yugaadi days (Krutha; Thretha; Dwapara; Kali Yuga);
- 12 Sankramana (Sun's transit days);
- 12 Amaavaasya days (Darsha);
- 15 Mahalaya Paksha (during Bhaadrapada Maasa);
- 12 Vyatheepaatha Yoga days;
- 12 Vaidruthi Yoga days;
- 05 Poorvedyu days;
- 05 Ashtaka days;
- 05 Anvashtaka days;

It is said that by performing Shannavathi sraaddha, Pithrus gets pleased/satisfied for 2000 years.

Apart from the above one is required to perform Thila tharpana to forefathers during Parvakaala on the following days...

Uttaraayana;  
Dakshinaayana;  
Eclipse days (Solar/Lunar)  
Ardhodaya and  
Mahodaya and...  
Whenever visit to any Theertha Kshethra;  
On the day of Pithru/Maathru thithi (annual ceremony)

During Parvakaala; Mahalaya Pithru Paksha; visit to Theertha Kshethra; Thila tharpana should be given to Sarva Pithru (all eligible forefathers); on all other specified days' tharpana should be given to Dwaadasa Pithru.

During Manvaadi, Yugaadi, Vyatheepaatha, Vaidhruthi, days tharpana is required to be given during Poorvaahnakaala;

on Sankramana, Eclipse, Uttarayana, Dakshinayana days during Parvakaala as mentioned in respective Panchanga.

on the days of Amaavaasya during aparaahnnakaala;

On the day of Pithru/Maathru thithi (annual ceremony) Thila tharpana should be given only to the concerned Varga Thraya and not to the all.

If any of the above mentioned Shannavathi (96) days coincide with the days of Parvadina; Tharpana need not be given twice as later one (Parvakaala) supersedes former in ascending order of

Amaavaasya;  
Uttaraayana/Dakshinaayana;  
Eclipse (Surya/Chandra Grahana),  
Mahodaya/Ardhodhaya;

in order of importance.

Logic is on a single day tharpana should not be given more than once.

If any of the above mentioned 96 days (excluding Amaavaasya; Poorvedyu; Ashtaka; Anvashtaka) + Uttarayana/Dakshinayana falls on Ekaadasi day, tharpana should not be performed. Instead, Pavamana-Sooktha/Pithru-Sooktha parayana should be made;

Strictly speaking during SankrunMahalaya (performing Paksha sraaddha for only one day during Paksha maasa) Tharpana is to be given on the next day. But, in practice it is being given on the same day when Sraaddha is performed.

In case of Theertha/Kshethra Sraaddha, Tharpana is given first and then Sraddha is performed.

➤ **Items required for Tharpana:**

Pavithra (Dharbha/silver ring);  
Water;  
Panchapaatre;  
Uddharne;  
Kalasha;  
Copper plate;  
Black Sesame (Thila);  
Thulasi;  
Nirmaalya Theertha (if available);  
List of forefathers (Sarva Pithru)

➤ **Pithru Tharpana procedure:**

Before performing Tharpana, proper Sankalpa sloka should be recited after performing Achamana and Pranayama facing east.

Depending on the location, day, time and occasion Sankalpa sloka may differ slightly.

➤ **Typical example of Sankalpa sloka (for Pithru Paksha)**

Sri Govinda - Govinda!  
Sri MahaVishnorAagnaaya,  
Pravarthamanasya, Aadya Bramhane, Dwiteeya Parardhe,  
Sri Swetha Varaaha Kalpe, Vaivaswatha Manvanthare,  
Ashtaavimshatitamey Kaliyuge, Kali Prathama Charane,  
Jambudweepe, Meror Dakshina Dhikkbhage,  
Bhaaratavarshe; Bharatha Khande,  
Bauddhavathare, Salivaahanasakhe,  
Dandakaaranya Godaavaryah Dakshina theerey,  
Raamakshethrey; ..... Sannidhau; Asmin Varthamane,  
Vyavahaarike, Chaandramaanena; ..... Naama Samvatsare;  
Dakshinaayane, Varsha Ruthau, Bhaadrapada Maase,  
Krishna Pakshe; .....Thithau; .....Vaasare,  
Vishnu Nakshatre, Vishnu Yoge, Vishnu Karane;  
evam guna visheshana visistayaam; Punya thithau;

Praacheenavithi (Yagnopaveetham in apasavya position)

Asmath;  
Samastha Pithrunaam...  
Akshaya Punya Lokaavaapthyartham  
Kanyagathe Savithari Aashadyaadhi  
PanchamahaApara Paksheshu Asmin  
Pithru Pakshe SakrunMahalaya Sraaddhanga  
Saddhyah Thila Tharpanam Karishye...

(Above one is an example for Mahaalaya Pithru Paksha Tharpana.  
For other occasions it may be modified suitably)

### ➤ **Tharpana procedure...**

Tharpana should be given with water + black Sesame (Thila) seeds.

Pithru tharpana should always be performed with the right hand.

Take black Thila in to the palm;  
pour water from Kalasha with the help of Uddharani (spoon);  
drop water along with Thila into the tharpana plate by chanting tharpana manthra so that water should fall from the space in between the index finger and the thumb by tilting the palm to the right side.

While performing Tharpana each Pithru has to be addressed with their name and Gothra.

If name and Gothra of forefathers are not known; they should be pronounced as...

Yagnappa (Male); and

Yagnamma (female);

Gothra to be pronounced as Kaasyapa Gothra.

Male Pithrus are addressed as Sarma and female Pithrus as Dhaam suffixing their names.

The word Asmath should be spelled before the name and Gothra after the name.

> For example:

in case of Father it should be pronounced as Asmath Pitharam;  
Yagnappa Sarmaanaam Kaasyapa Gothram and

in case of Mother as Asmath Maatharam; Yagnamma Dhaam  
Kaasyapa Gothraam.

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In case of Dwaadasa Pithru; three generations should be addressed as Vasu, Rudra and Aaditya roopa and all others should be addressed as Vasu Roopa.

➤ **Typical example of Tharpana sloka** (Pithru Varga Thraya)

Asmath Pitharam; Yagnappa Sarmaanaam,  
Kaasyapa Gothram, Vasu Roopam, ThadAntharyaami;  
Bhaaratheeramana Mukhyapraanaanthargatha;  
Pradyumnam; Swadhanamah  
Tharpayami-Tharpayami-Tharpayami

Asmath Pithaamaham; Yagnappa Sarmaanaam,  
Kaasyapa Gothram, Rudra Roopam; ThadAntharyaami;  
Bhaaratheeramana Mukhyapraanaanthargatha;  
Sankarshanam; Swadhanamah  
Tharpayami-Tharpayami-Tharpayami

Asmath Prapithaamaham; Yagnappa Sarmaanaam,  
Kaasyapa Gothram, Aaditya Roopam; ThadAntharyaami;  
Bhaaratheeramana Mukhyapraanaanthargatha;  
Vaasudevam Swadhanamah  
Tharpayami-Tharpayami-Tharpayami

After completing Tharpana for all forefathers following sloka should be recited and give tharpana with all the remaining Thila.

Aabrahma stamba-paryantam devarsi pitr-manavah  
trpayantu pitarah sarve matr-mata-mahadayah  
atita-kula-kotinam sapta-dviipa-nivasinam  
a-brahma bhuvanal lokadi-dam astu thilodakam.

Yekecha Asmath Kule Jaatha Aputhra GothrinoMruthah  
They Gruhnanthu Mayadattham Soothranishpeedanodakam

[Reciting above sloka Yagnopaveetham should be dipped in Kalasha Paathra and then squeezed so that drops of water falls in Tharpana pathra]

### ➤ **Samarpana...**

Yasya smrithya cha naamokthya thapo yajna kriyadhishu  
Nyunam sampoornatham yaathi sadhyo vande thamachyutham  
Manthraheenam kriyaheenam bhakthiheenam Ramaapathey  
Yathkrutham thu maya deva paripoornam thadhasthu mey

Anena Mayaa; Pithru Paksha SakrunMahaalaya  
Sarva Pithru Thila Tharpanena;  
SriMadhJanaardhana Vaasudevah Priyathaam  
Preetho Varado Bhavathu; Sri Krishnaarpanamasthu

Kaayena vaacha manasendri yairvaa  
Buddhyaatmanaa vaa prakrite swabhavath  
Karomi yadyat sakalam parasmai  
Naarayanayethi samarpayaami

### **Achyuthaaya namah-Anantaaya Namah-Govindaaya Namah!**

Above procedure may also be followed for performing Pithru tharpana on other specified days as mentioned above by appropriately making alterations in Sankalpa manthra.

(Sloka manthras mentioned are as per Madhva sampradaya).

### ➤ **YAMA THARPANA...**

It is prescribed that, on the day of Naraka Chaturdasi all those who are eligible to offer Pithru tharpana should give Thila Tharpana in the name of Yama Dharma Raja (God of Death) called Yama Tharpana by reciting the following sloka containing 14 names of Yama Dharma Raja.

Yamaaya; Dharmarajaya; Mruthyave; Chaantakayacha;  
Vaivaswathaya; Kaalaaya; Sarva-BhoothaKshayaayacha;  
Audhumbaraya; Dhadnaya; Neelaya; Paramestine;  
Vrukodaraya; Chitraya; Chitraguptayathe Namah!

ಯಮಾಯ ಧರ್ಮರಾಜಾಯ ಮೃತ್ಯವೇ ಚಾಂತಕಾಯ ಚ |

ವೈವಸ್ವತಾಯ ಕಾಲಾಯ ಸರ್ವ ಭೂತಕ್ಷಯಾಯ ಚ ||

ಔದುಂಬರಾಯ ದಧ್ನಾಯ ನೀಲಾಯ ಪರಮೇಷ್ಠಿನೇ |

ವೃಕೋದರಾಯ ಚಿತ್ರಾಯ ಚಿತ್ರಗುಪ್ತಾಯ ವೈ ನಮಃ ||

1. Yamaaya Namah
2. Dharmaraajaaya Namah
3. Mruthyave Namah
4. Antakaaya Namah
5. Vaivaswathaaya Namah
6. Kaalaaya Namah
7. Sarva BhoothaKshayaaya Namah
8. Aoudhumbaraaya Namah
9. Dhadnaaya Namah
10. Neelaaya Namah
11. Parameshtine Namah
12. Vrukodaraaya Namah
13. Chitraaya Namah
14. Chitraguptaaya Namah

Facing South,

Tharpana should be given with water and black sesame seeds (thila) with Yagnopaveetham in Savya position from Deva Theetha like Deva Tharpana (Yama Dharma Raaja being a Demi God) by reciting each name in the above sloka by adding Namah.

For example;

Yamaaya Namah > Yamam Tharpayami;

Dharmarajaya Namah > Dharmarajam Tharpayami;

Sacred scripts (Dharma Shastra) say that this Tharpana should be given by one and all irrespective of the fact whether father is alive or not.

In case father is alive (JeEvatpithru) it should be given with water and rice with Yagnopaveetham in Savya position. Thila should not be used in such case.

- Why with Thila, facing South and in Savya Position?
  - Thila because Lord Yama has Pithrutva,
  - South because He is Governing Lord of South direction; and
  - Savya because He is a Devata.
- Yamadharma Raja is having both Devatva as well as Pithrutva.

YamaDharmaRaja is a Demi-God, one of the Ashta DikkPalakas' governing South (Dakshina) direction; born to Lord Surya & Sa~jna Devi.

Lord Yama has two roles...

As Mrutyu DEvatha He is YAMA whose Bimba Moorthy is Sankarshana roopi Paramatma;

As DHARMA Devata He is DHARMARAJA whose Bimba Moorthy is Lord Sri RamaChandra;

put together He is YAMADHARMARAJA;

YAMA THARPANA on the day of Naraka Chaturdasi and Krishna Angaraka Chaturdasi (Tuesday associated with Chaturdasi during Krishna Paksha) is compulsory. Apart from the above days, Yama Tharpana is also prescribed during Mahalaya Pithru Paksha and on every Krishna Chaturdasi day during Bahula Paksha.

### ➤ **Parva (Punya) Dinas for Pithru Kaarya/Tharpana...**

Apart from Amaavaasya, Vyatheepaatha/Vaidhruthi yogas, Pithru Paksha, Pithru thithi, Dakshinayana, Uttarayana, Surya/Chandra Grahana days, the following days listed below are Parva dinas for performing Pithru tharpana.

### ➤ **ManvaAdi...**

Fourteen (14) Manvaadi days as per lunar calendar are as follows...

- Chaitra Sukla Thrutheeya and Pournami -2
- Jyesta Sukla Pournami -1
- Aashada Sukla Dasami and Pournami -2
- Sraavana Bahula Ashtami -1
- Bhaadrapada Sukla Thrutheeya -1
- Aaswayuja Sukla Navami -1
- Kaartheeka Sukla Dwadasi, Pournami -2
- Pushya Sukla Ekadasi -1
- Maagha Sukla Sapthami -1
- Phalguna Sukla Pournami, Amaavaasya -2

### ➤ **YugaAdi...**

- Vaisakha Sukla thrutheeya (Thretha Yugaadi)
- Bhaadrapada Bahula Trayodasi (Kali Yugaadi)
- Kaartheeka Sukla Navami (Krutha Yugaadi)
- Maagha Bahula Amaavasya (Dwapara Yugaadi)

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**Poorvedyu** days are... five (5) Sapthami thithi days in Bahula Paksha (dark fortnight) of the lunar months Bhaadrapada, Maargasira, Pushya, Maagha and Phalguna.

**Ashtaka** days are... five (5) Ashtami thithi days in Bahula paksha (dark fortnight) of the lunar months Bhaadrapada, Maargasira, Pushya, Maagha and Phalguna.

**Anvashtaka** days are... five (5) Navami thithi days in Bahula paksha (dark fortnight) of the lunar months Bhaadrapada, Maargasira, Pushya, Maagha and Phalguna.

### ➤ **ARDHODAYA**

In Hindu religious calendar (Panchanga) every day is unique in its own way either by virtue of Thithi or Vaara or Nakshathra or yoga or a combination etc.

Out of this, certain days are considered to be highly sacred Parva-punya kaala (parva dina). Some of these sacred days get repeated every year. Some are very rare in occurrence may be once in a life time. One should not miss to utilize effectively these parva-kaala in acquiring merits (Punya).

One such sacred Yoga of rare occurrence is Ardhodaya which is highly meritorious (Punyaprada).

### ➤ **HOW TO RECKON ARDHODAYA?**

A lunar day in Pushya/Maagha maasa having the following features is reckoned as Ardhodaya viz.....

- Sunday (Bhanu Vaara)
- Amaavaasya (New Moon day)
- Sravana Nakshathra
- Vyatheepaatha Yoga

Ardhodaya yoga is 100 times more meritorious than Surya Grahana.

➤ What is to be done on this day?

Maxims of sacred texts prescribe that during any Parva-Punya kaala one should perform meritorious activities (punya kaarya) like...

- Snaana
- Daana
- Prayer (including Punascharana of upadesa manthra)
- Pithru tharpana etc.

Charity given to Brahmins, performing Ashtottara, Ksheeraabhisheka to Sri Guru Raayaru during Ardhodaya gives Akshaya phala.

Sacred texts says that one should not miss Ardhodaya/Kapila Shashti Yoga even if they prevail for a Muhurtha Kaala (48 minutes); it is worthy if it is prevailing during day time.

## **MAHODAYA**

If any one of the features out of the four indicated above are missing it is known as Mahodaya which is still more meritorious than a Grahana Parvakaala and it warrants performing sacred deeds like Snaana – Daana – Pithru Tharpana etc.

**Maagha Bahula Amaavasya** associated with Dhanishta nakshathra is considered as highly sacred (Parva/Punya kaala) and meritorious for Pithru Kaarya; if it is having Satabhisha nakshathra yoga it is still more meritorious which will give Trupti to Pithrus for 10K years. It is called Varuni Yoga.

Vasu Devatas are abhimaani Devata for Dhanishta and Varuna is abhimaani devata for Satabhisha nakshathra. MaAgha Bahula

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Amaavaasya is also reckoned as Dwapara YugaAdi one of the Shannavathi days;

➤ **AdHika MaAsa - Pithru Yagna/SraAddha VichaAra...**

Nithya Karma, Shannavathi [Amaavasya (Darsha), Yugaadi, Manvaadi] related Pithru karma should be performed both in Adhika Masa as well as in Nija Masa.

If regular annual ceremony of a deceased (Prathisaamvatsareeka Sraaddha) falls during the month when Adhika Masam occurs it should be performed in Adhika Masam provided concerned Pithru had expired during Adhika Masam. Otherwise it should be performed only during Nija Masam.

Also means to say that, in case the deceased had expired in Nija Masam in normal course Sraaddha should be performed during Nija Masam and not in the Adhika Masam.

In case Adhika Masam coincides with Maasika (monthly) ceremonies during the first year of Pithru's death, the concerned Maasika sraaddha should be performed twice, both in Adhika masam as well as in Nija masam.

In case, 12th month (maasika) ceremony coincides with Adhika Masam then that Maasika ceremony should be performed twice both in Adhika Masa as well as in Nija Masa and the first annual ceremony (Prathama-Aabdeeka) should be performed in the 14th month.

In case Adhika Masam coincides with Dasa Dina Karma all the related ceremonies including Sapindeekarana should be performed during Adhika Masam only.

In case first annual ceremony (Prathama Aabdeeka) of the deceased falls during Adhika Masam, it should be performed during Adhika Masam only even though they had expired during Nija Masam.

In case Pithru Paksha falls during Adhika Masam?

If Adhika Masam occurs during Bhaadrapada Masam, then Mahalaya Sraaddha that is required to be performed during the dark fortnight (Krishna Paksha) of Bhadrapada masam has to be performed twice both in Adhika masam as well as in Nija Masam.

### ➤ **AmAaVAaSyA - The PITHRU Thithi...**

As per Lunar calendar there are 16 thithis (Lunar days) out of which 14 gets repeated twice in a cycle of 30 days starting from Prathipada (Paadyami) and ending with Chaturdasi. Other two thithis that occur once in a month are Pournami and AmaAvaasya.

Thus, there are 15 thithis in each fortnight one ending with Pournami called as Sukla Paksha (bright fortnight) and the other ending with AmaAvasya called Krishna Paksha (dark fortnight).

A lunar month ending with Poornima is called PoornimaAnta and the one ending with AmaAvaasya is called AmaAnta.

Chaturdasi overlapping with AmaAvaasya is called as Sinivaali and AmaAvaasya overlapping with Prathipada is called as Kuhu. Both are astrologically considered as malefic.

AmaAvaasya is also known as Darsha thithi. Darsha (Darshana) means the day AmaAvaasya (Sun & Moon are together) is visible. On this day of Darsha when Amaavaasya thithi is prevailing

around afternoon time (Aparaannah vyaapini) Thila tharapana is given to forefathers.

AmaAvaasya is the darkest day of the month. On this day Moon will not be visible and it is called as New Moon day or no Moon day. On the day of Amaavaasya both Sun (Pithrukaaraka) and Moon (Maathru kaaraka) conjoin together.

Solar Eclipse occurs on AmaAvaasya Day.

Lord Sri Krishna's Niryaana took place on Amaavaasya day.

Amaavaasya is the name of Maanasa Puthrika (Mind born daughter) of Pithru Devathas.

Pithru Devathas are presiding deities of AmaAvaasya Thithi.

Amaavaasya is the most favourite day for worshipping Pithru Devathas. Sacred rituals are performed for forefathers on the day of Amaavaasya.

We also find people observe fasting on Amaavaasya day. It is one of the five days of Vishnu Panchaka;

AmaAvaasya is one of the parameters for Ardhodaya Yoga;

Reciting Pithru Sookta/Pithru Stuti on Amaavaasya day is beneficial and meritorious;

Thila daana on the day of Amaavaasya is meritorious;

AmaAvaasya is not an auspicious day for doing any Subha-kaarya or starting any venture; it is earmarked for Pitru-kaArya;

Kshura Karma, Participating in sensual pleasures, Plucking of Thulasi dala should be avoided on the day of Amaavaasya;

Pithru (Thila) Tharpana is prescribed on the day of Amaavaasya (Darsha) by those who are eligible;

On the day of Mahalaya Amaavaasya Sarva Pithru Tharpana should be given by those who are eligible,

Those who have missed to perform Paksha Sraaddha can perform the same on Mahalaya Amaavaasya day;

While Amaavaasya occurs every month; certain Amaavaasya days are unique and have attained lot of spiritual and special significance. They are....

### **SomaAvathi Amaavaasya**

Amaavasya occurring on a Monday is called Somaavathi Amaavaasya. It is said that, significance and importance of Somaavathi Amaavaasya was explained to Dharmaraaja by Bheeshma Pithaamaha;

It is also said that who ever takes a dip in the holy rivers on this day would get freed from grief and sorrow. People also observe fasting on this day. This day is dedicated to the worship Lord Shiva. Women observe this as a Vratha (austerity) for the longevity and happiness in their married life.

### **Mauni Amaavaasya**

Mauni Amaavaasya occurs on Amaavaasya day in the month of Maagha Maasa (January-February). It is derived from the word Muni, literally meaning an ascetic who practices silence.

Fasting/Mauna Vratha is observed on this day.

It is considered highly meritorious to take bath in Brahma Sarovar at Kurukshethra; Ganga; Prayaaga; Haridwar and Sethu (Indian Ocean) on this sacred day.

If it is coinciding with Monday it is considered to be of special significance and more meritorious.

### **Shani Amaavaasya**

Amaavaasya occurring on Saturday is known as Shani Amaavaasya. Praying Lord Saturn on this day and giving Black Sesame (Thila) seeds as daana is highly beneficial especially for those who are under the grip of Sade Sathi, Astama Shani, and Ardhaastama Shani in Gochara or for those who are under the phase of Saturn's Maha/Antar Dasa.

Vaisakha Bahula AmaaVaasya is reckoned as Sanaischara Jayanthi;

### **MahaAlaya Amaavaasya**

It occurs on the last day of Pithru Paksham in Bhaadrapada Maasa. Mahaalaya Amaavaasya is considered as the Mother of all Amaavaasyas as it is the favourite day for performing sacred rites to forefathers.

### **Deepaavali Amaavaasya**

This occurs on the festival day of Deepaavali; the last day of Lunar month Aaswayuja maasa. It is considered as most auspicious day to worship Goddess Maha Lakshmi on the night of Deepavali day.

### **Solar Eclipse & AmaAvaasya**

Solar Eclipse invariably occurs on an Amaavaasya Day. Any Eclipse time is highly sacred and celestial and the entire period of Eclipse is called as Parva Kala (most sacred time).

Any sacred rituals/rites performed during a parva kala will derive merits more than the one performed during ordinary times.

Surya Grahana (Solar Eclipse) if it occurs on Sunday (Aaditya Vaara) the Eclipse is known as Choodaamani which is highly meritorious.

### **Bheemana Amaavaasya**

New Moon day (Amaavaasya) occurring in the month of Aashaada maasa is observed as Bheemana Amaavasya. On this day women worship Lord Shiva and Goddess Parvathi Devi for the welfare of all the male members of the family in general and their husbands and brothers in particular. It is said that Skaanda Puraana makes a reference of this Vrata and its significance.

Maagha Bahula Amaavaasya is reckoned as Yugaadi;

Phalguna Bahula Amaavaasya is reckoned as Manvaadi;

Amaavaasya occurring in Maagha maasa (**Maagha Bahula Amaavaasya**) if it is associated with Satabhisha nakshatra it is considered highly meritorious for performing Pithru kaarya which gives Trupti to Pithrus for 10000 years;

like this ...

Amaavasya occurring on Tuesday is called Bhouma Amaavaasya and on Sunday it is called Bhaanu Amavasya.

Similarly, Jyeshtha Bahula Amavasya is celebrated as **Mannetthina Amavasya** when Bullocks made up of mud are worshiped in households.

Thus, AmaAvaasya thithi has attained lot of spiritual significance in Hindu religion and is popular as a Pithru Thithi. It is highly meritorious to recite Pithru Sookta on Amaavaasya day.

### ➤ **MaAtHru VaNdaNam**

(Avidhava-Navami prayukta MaAtru chintane)

Certain positions in Nature have surfaced a point of level that can never be encroached upon and have to be recognized/accepted with due respect without any compromise.

One such position is that of a Mother (MaAthru).

Hindu Puranas and sacred Scripts unequivocally emphasize on the importance of worshiping parents (MaAtha-Pitha);

Famous sloka "Mathru Devo Bhava-Pithru Devo Bhava-Aaachaarya Devo Bhava-Athithi Devo Bhava"

is just an example of how much significance is given to these four elements of human life whose worship is considered as equivalent to the worship of God.

We have examples where several sages, devotees, great personalities and even the incarnations of Lord Vishnu have exemplified and glorified the significance of this dictum of Sanatana Dharma which has not changed over ages.

In this order Mother is given the first and the foremost prominence, a unique and sacred place that can never be filled by any other element.

Merits that comes from...

- 6 times Bhoopradakshina;
- 100 times Samudra SnaAna;
- 1000 times Ganga SnaAna at KaAsi Kshethra....

would come from offering a sincere 🙏 with devotion to a MOTHER....

➤ na Mathru para dhaivatham....

[there is no Daivam (God) superior to Mother]

> In Mahabharata (Shanti Parva) in the episode of Yaksha Prashna, when Yaksha asks Yudhishtira; What is weightier than earth? the answer given was > MOTHER;

➤ janani janmabhUmishcha svargAdapi garIyasi|

(mother and the motherland are more precious than the heaven);

मातृदेवीम नमस्तुभ्यं मम जन्मदात्रिम त्वम् नमो नमः ।

बाल्यकाले मां पालन कृत्वा मातृकाभ्यो त्वम् नमाम्यहम् ॥

I Salute my Mother who gave me birth; I also salute my other Mothers (women) who added knowledge and wisdom to my actions and life to make me a good human being;

A Mother is depicted as an epitome of benevolence, love and affection.

She, with all her struggles bears a child in her womb for nine months before he/she is blessed with life in this world.

We come across a sampradaya where a Mother is offered 16 Pindaas for the hardships She has undergone towards her child.

Purported to be from Vaayu Purana we come across Maathru Shodasi - depicting 16 hardships (slokas) of a Mother and for each hardship one Pinda is reverentially offered;

Meaning of the slokas are so appealing that one would definitely shed tears for the hardships he has caused to a Mother;

Mother is considered as the first Guru (teacher) of a child and the one who introduces Father to a child.

Hindu Dharma has given highest prominence to the role of Mother and Father and prescribes worship of parents even after they leave this world by performing Pitru Yagna (performing sacred rites to the departed souls) by their descendants.

As a part of getting discharged from Pitru Runa (that includes Mathru Runa) it is incumbent on the part of every Hindu to perform Pitru Yagna;

Apart from performing sacred rituals to the departed souls at periodical intervals, performing them at certain specified places has acquired lot of significance as a part of Pithru Yagna and is considered as highly meritorious.

In the process of performing such sacred rites at prominent places generally we come across people visiting places like Kasi, Gaya, Prayaga, Rameswaram etc. and perform sacred rites to their forefathers that also include maternal spirits.

But, one such place which is exclusively dedicated to performing sacred rites to a Mother we find only at Siddhpur in Gujarat known as Mathru Gaya Kshetra on the banks of the holy Bindu Sarovara.

A day in the calendar of Pithrupaksha during BhaAdrapada MaAsa is exclusively earmarked for a Mother known as Avidhava Navami.

आयुः पुमान् यशः स्वर्ग कीर्ति पुण्यं बलं श्रियं ।

पशु सुखं धनं धान्यं प्राप्नुयान्मातृ वन्दनात् ॥

A man who serves Mother truthfully will be blessed with long life, success, heaven, fame, Laxmi, wealth, cattle, food grain, and everything.



(image courtesy – Bapu pictures sangraha from Antarjala)

➤ **Maathru Shodasi Slokas** (मातृपिण्डं ददाम्यहम्)

ಶ್ರೀ ವೇದವ್ಯಾಸದೇವರು " ವಾಯುಪುರಾಣ " ದಲ್ಲಿ ಮಾತೃ ವೈಭವವನ್ನು ಕಣ್ಣಿಗೆ ಕಟ್ಟಿದಂತೆ ಹೇಳಿದ್ದಾರೆ. ವಾಯುಪುರಾಣದಲ್ಲಿ ತಾಯಿಯ ಶ್ರೀ ವೇದವ್ಯಾಸದೇವರು ತಾಯಿಯ ವೈಭವವನ್ನು ಸಜ್ಜನರ ಮಾಹಿತಿಗಾಗಿ...

ಗರ್ಭೇ ಚ ವಿಷಮೇ ದುಃಖಂ ವಿಷಮೇ ಭೂಮಿವತ್ತ್ವನಿ |

ತಸ್ಯಾ ನಿಷ್ಕಮಣಾರ್ಥಾಯ ಮಾತ್ಯ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೧ ||

ನಾನು ಗರ್ಭದಲ್ಲಿರುವುದರಿಂದ ನಿನಗೆಷ್ಟು ಕಷ್ಟವಾಯಿತು? ಅತಿಥಿಗಳು ಮನೆಗೆ ಬಂದರೇನೇ ಮನೆಯವರ ಸ್ವಾತಂತ್ರ್ಯ ಹೋಗುವುದು. ಹೀಗಿರುವಾಗ ೯ ತಿಂಗಳು ನಿನ್ನೊಳಗೆ ಬಂದುದರಿಂದ ನಿನ್ನ ದೇಹಕ್ಕೆ ಎಷ್ಟೊಂದು ವಿಕಾರವಾಯಿತು ಮತ್ತು ದುಃಖವಾಯಿತು.

ಉಟವಾದಾಗ ತಿಂದಿದ್ದೆಲ್ಲಾ ವಾಂತಿ, ಹೊಟ್ಟೆ ಹೊತ್ತು ಸಮಾರಂಭದಲ್ಲಿ ಭಾಗವಹಿಸಲು ಆಗಲಿಲ್ಲ. ಮನೆ - ಸಮಾರಂಭ - ಸಮಾಜದಲ್ಲಿ ಮುಜುಗರವಾದರೂ ನನಗಾಗಿ ಅದನ್ನು ಸಹಿಸಿಕೊಂಡಿರುವ ನಿನಗೆ ನಮನ!

ಅಮ್ಮಾ! ಆ ಋಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಪಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!

ಯಾವತ್ತುತ್ತೋ ನ ಭವತಿ ತಾವನ್ಮಾತುಶ್ಚ ಶೋಚನಮ್ |

ತಸ್ಯಾ ನಿಷ್ಕಮಣಾರ್ಥಾಯ ಮಾತ್ಯ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೨ ||

ಗರ್ಭದಲ್ಲಿ ನಾನು ಹೊರಗೆ ಬರುವ ತನಕ ನಿನಗಾದ ಶೋಕಕ್ಕೆ ಕೊನೆಯಿಲ್ಲ. ಸಿಕ್ಕಾಪಟ್ಟಿ ತಿರುಗಾಡಲಾಗದು. ಮಗುವಿಗೆ ಏನಾದೀತೋ ಎಂಬ ಭಯ. ಅಡ್ಡಾದಿಡ್ಡಿಯಾಗಿ ಬಂದರಂತೂ ನನಗಾಗಿ ನಿನ್ನ ಪ್ರಾಣವೇ ಹೋದರೆ ಎಂಬ ಭಯ ಬೇರೇ. ಅಮ್ಮಾ! ಆ ಋಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಪಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!

ಶೈಥಿಲ್ಯೇ ಪ್ರಸವೈಃ ಪ್ರಾಪ್ತ ಮಾತಾ ವಿಂದಂತಿ ತತ್ತ್ವತಂ |

ತಸ್ಯಾ ನಿಷ್ಕಮಣಾರ್ಥಾಯ ಮಾತ್ಯ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೩ ||

ತಾಯಿಯಾದ್ದರಿಂದ ನಿನ್ನ ದೇಹ ಸೌಷ್ಠವ ಹಾಳಾಗುತ್ತದೆ. ಹಾಳಾದರಾಗಲಿ ಮಗು ಮುದ್ದಾಗಿರಬೇಕು ಎಂದು ನನಗಾಗಿ ನಿನ್ನ ತ್ಯಾಗ ಎಷ್ಟು ದೊಡ್ಡದು. ನಾನು ಇದ್ದುದ್ದು ೯ ತಿಂಗಳು. ನೀ ಒದ್ದಾಡಿದ್ದು

ಅದಕ್ಕಾಗಿ ಜೀವನ ಪರ್ಯಂತ! ಪ್ರೇಮಮಯಿಯೇ ಆದರೂ ನನ್ನನ್ನು ನೀನು ನಲಿವಿನಿಂದ  
ಕಾಪಾಡಿದೆ!

ಅಮ್ಮಾ! ಆ ಋಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಪಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!

ಸಂಪೂರ್ಣೇ ದಶಮೇ ಮಾಸೇ ಮಾತಾ ಕ್ರಂದಂತಿ ದುಷ್ಯತಂ ।

ತಸ್ಯಾ ನಿಷ್ಕಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೪ ||

ತಿಂಗಳು ತುಂಬಿದಂತೆ ನಾನಂತೂ ಗರ್ಭದಲ್ಲಿ ಬೆಳೆಯುತ್ತಿದ್ದೆ. ನಿನ್ನ ಚಿಂತೆ, ಯೋಚನೆ ದುಪ್ಪಟ್ಟು  
ಬೆಳೆಯುತ್ತಿತ್ತು. ನೀನು ಆಗ ಯಾರ ಬಳಿ ಹೇಳಿಕೊಳ್ಳದೆ ಒಳಗೊಳಗೆ ಅತ್ತೆ. ನಾನು ಸತ್ತರೂ ಸರಿ  
ಮಗು ಬದುಕಿದರೆ ಸಾಕು ಎಂದುಕೊಂಡಿ! ಅಮ್ಮಾ! ಆ ನಿನ್ನ ತ್ಯಾಗಕ್ಕೆ ನಾನೇನು ನೀಡಲಿ!

ಅಮ್ಮಾ! ಆ ಋಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಪಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!

ದಿವಾ ರಾತ್ರೌ ಚ ಯಾ ಮಾತಾ ಸ್ತನಂ ದತ್ವಾ ಚ ಪಾಲಿತಾ ।

ತಸ್ಯಾ ನಿಷ್ಕಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೫ ||

ಹಗಲೂ ರಾತ್ರಿ ಹಾಲಿಗಾಗಿ ಅತ್ತೆ. ನಿನ್ನ ಸವಿ ನಿಧೆ ಧ್ವಂಸವಾಯಿತು. ಆದರೂ ನನಗೆ ಹಾಲು ನೀಡಿ  
ನನ್ನ ಓಲೈಸಿದೆ. ನಿನ್ನ ನಿಧೆ ಹಾಳಾದರೂ ನಾನು ಮತ್ತೆ ಮಲಗಿದ್ದ ಕಂಡು ಒಳಗೊಳಗೇ ಖುಷಿ ಪಟ್ಟೆ!  
ಅಮ್ಮಾ ನಿನ್ನ ಋಣಕ್ಕೆ ಸರಿಸಾಟಿ ಏನಿದೆ? ಅಮ್ಮಾ! ಆ ಋಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಪಿಂಡ ಪ್ರದಾನ  
ಮಾಡುತ್ತಿರುವೆ!

ಅಗ್ನಿನಾ ಶೋಚ್ಯತೇ ದೇಹೇ ತ್ರಿರಾತ್ರೋ ಪೋಷಣೇನ ಚ ।

ತಸ್ಯಾ ನಿಷ್ಕಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೬ ||

ನಾನು ಹಾಲು ಕುಡಿದಾಗ ಶೀತ ಹೋಗಿ ನಿನ್ನ ದೇಹವೇ ಉಷ್ಣವಾಗುತ್ತಿತ್ತು. ಆದರೂ ನೀನು ಹಾಲು ಕುಡಿಸುವುದು ನಿಲ್ಲಿಸಲಿಲ್ಲ. ದೇಹ ಬಿಸಿ ಕಾಪಾಡಿ ಬಿಸಿ ಬಿಸಿ ಹಾಲು ಕೊಟ್ಟೆ. ಆದರೆ ಈಗ ನಾನು ಅದನ್ನು ನೆನಪಿಸಿ ಋಣ ಪರಿಹಾರಕ್ಕಾಗಿ ಪಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ ಅಮ್ಮಾ!

ರಾತ್ರೈ ಮೂತ್ರ ಪರೀಷಾಭ್ಯಾಂ ಭಿದ್ಯತೇ ಮಾತೃಕರ್ಪಟೈಃ |

ತಸ್ಯಾ ನಿಷ್ಕ್ರಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೭ ||

ರಾತ್ರಿ ಮಲ ಮೂತ್ರ ವಿಸರ್ಜಿಸಿ ಅತ್ತೆ. ಆಗ ನಿನ್ನ ನಿದ್ರೆ ಹಾಳಾಯಿತು. ಹಾಸಿಗೆಯಲ್ಲಾ ಒದ್ದೆ. ದುರ್ಗಂಧ ಮುಜುಗರ ಎಲ್ಲಾ ನಿನಗೆ ತಂದೆ. ಕಸ ಮಾಡಿದ ನನ್ನನ್ನು ನೀನು ತಳ್ಳದೇ ಎತ್ತಿಕೊಂಡೆ. ಅಸಹ್ಯ ಮಾಡಿದ ನನ್ನನ್ನು ಎತ್ತಿಕೊಂಡೆ. ತೊಡೆ ಏರಿದ ನಾನು ನಿನ್ನ ಸೀರೆಯನ್ನೆಲ್ಲಾ ತೋಯಿಸಿದೆ. ಆದರೆ ನೀನು ಬೇಸರ ಮಾಡಿಕೊಳ್ಳದೆ ನನ್ನ ಬೆಚ್ಚಿಗಿಟ್ಟೆ. ಇದು ನಿನ್ನ ದಿನಗಟ್ಟಲೆಯಲ್ಲ! ವರ್ಷಗಟ್ಟಲೆ ನನಗೆ ಹರ್ಷ ತಂದು ಕೊಟ್ಟೆ.

ಅಮ್ಮಾ! ಆ ಋಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಪಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ.

ಮಾಸಿ ಮಾಸಿ ವಿದಾಘೇ ಚ ಶರೀರ ತಾಪ ದುಃಖಿತಾ |

ತಸ್ಯಾ ನಿಷ್ಕ್ರಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೮ ||

ಚಳಿ, ಬಿಸಿಲು, ಮಳೆ, ಗಾಳಿಯಿಂದ ಋತು ಬದಲಾದಂತೆ ನನ್ನ ಆರೋಗ್ಯ ಏರು ಪೇರಾಯಿತು ಆದರೂ ನನ್ನನ್ನು ಹೆಗಲೇರಿಸಿ ಕೊಳ್ಳುವುದನ್ನು ನೀನು ಬಿಡಲಿಲ್ಲ. ನಿನಗೆ ಜ್ವರ ಬಂದರೂ ನನ್ನನ್ನು ಜೋಪಾನ ಮಾಡಿದೆ. ಚಳಿ ಆದರೂ ನೀನು ನನ್ನ ಬಳಿಯೇ ಇದ್ದೆ. ಅಮ್ಮಾ! ನನಗಾಗಿ ನೀನು ನರಳಿದೆ.

ಅಮ್ಮಾ! ಆ ಋಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಪಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!!

ಗಾತ್ರಭಂಗೋ ಭವೇನ್ಮಾತುಃ ಘೋರ ಬಾಧೇ ಪ್ರಪೀಡಿತೇ |

ತಸ್ಯಾ ನಿಷ್ಕಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೯ ||

ನಾನು ನಿನಗೆಷ್ಟು ಬಾರಿ ತುಂಟತನ ಮಾಡಿಲ್ಲ. ನಾನೇನೋ ನಿನ್ನ ದೇಹದ ಮೇಲೆ ಕಾಲಿನಿಂದ ನಲಿದೆ. ನನಗೆ ನಲಿವು. ನಿನಗೆ ನೋವು. ಆದರೂ ನೀನು ನನ್ನನ್ನು ಕೆಳಗಿಳಿಸಲಿಲ್ಲ. ಬದಿಗಿಡಲಿಲ್ಲ. ಬಾಧೆ ಬಂದರೂ ಸಹ ಪೀಡೆಯಾದರೂ ಸಹಾ ಪ್ರೀತಿಸಿದೆ.

ಅಮ್ಮಾ! ಆ ಋಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಪಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!!

ಪಾದಾಭ್ಯಾಂ ಜನಯೇತ್ಪ್ರತ್ಯೋ ಜನನೀ ಪರಿವೇದನಮ್ |

ತಸ್ಯಾ ನಿಷ್ಕಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೧೦ ||

ಗರ್ಭದಲ್ಲಿದ್ದಾಗ ನಿನಗೆ ಒದ್ದೆ. ಮಗುವಾಗಿದ್ದಾಗ ಕಾಲಿಂದ ಜಾಡಿಸಿದೆ. ಬೆಳೆದ ನಂತರವೂ ನಿನಗೆ ಕಾಲು ತೋರಿಸಿದ್ದುಂಟು. ನೀ ಮಾಡಿದ್ದೆಲ್ಲಾ ಕಾಲು ಕಸ ಎಂದು ಕಡೆಗಾಣಿಸಿದೆ. ಕಾಲಿಂದ ನಿನಗೆ ಕೊನೆಗಾಣದ ಕಂಬನಿ ನೀಡಿದೆ. ಅಮ್ಮಾ ನನ್ನ ತುಂಟತನದಿಂದ ನಿನ್ನನ್ನು ಗೋಳಾಡಿಸಲಿಲ್ಲವೇ?

ಅಮ್ಮಾ! ಆ ಋಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಪಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!!

ಅಲ್ಪಾಹಾರಗತಾ ಮಾತಾ ಯಾವತ್ಪ್ರತ್ಯೋಽಸ್ತಿ ಬಾಲಕಃ |

ತಸ್ಯಾ ನಿಷ್ಕಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೧೧ ||

ಅಂದು ನಾನು ಮಲಗಿದ್ದಾಗ ನನಗಾಗಿ ನಿನ್ನ ಉಟದ ಸಮಯ ಎಷ್ಟು ಬಾರಿ ಮುಂದೆ ಹೋಗಿಲ್ಲವೇ? ತೊಡೆಯ ಮೇಲೆ ಮಲಗಿಕೊಂಡಾಗ ನಿನ್ನ ಉಟಕ್ಕೆ ಅಡ್ಡಿಯಾಗಲಿಲ್ಲವೇ? ಉಟದ ವೇಳೆಯಲ್ಲಿ ಮಲ ವಿಸರ್ಜನೆ ಮಾಡಿ ನಿನಗೆ ಮುಜುಗರ ಮಾಡಲಿಲ್ಲವೇ?

ಬಡತನದಲ್ಲಿ ನನಗಾಗಿ ಉಟ ಮಾಡದೇ ನೀನು ಉಪವಾಸ ಮಲಗಿರಬಹುದು. ಮತ್ತಾರು ಅಡಿಗೆ ಮಾಡುವವರು ಎಂದು ಹಾಗೆಯೇ ಮಲಗಿರಬಹುದು. ಉಟದ ವೇಳೆ ರಂಪ ಮಾಡಿ ಎಷ್ಟು ಬಾರಿ

ನಿನ್ನ ಊಟ ತಪ್ಪಿಸಲಿಲ್ಲ? ಅಂತೂ ಅಲ್ಪನಾದ ನನ್ನಿಂದ ನಿನ್ನ ಆಹಾರ ಸ್ವಲ್ಪವಾಯಿತು.  
ನೆನಿಸಿಕೊಂಡಾಗ ಮನಸ್ಸು ಸಂಕೋಚದ ಮುದ್ದೆಯಾಗುವುದು. ಅದರ ಮುಂದೆ ಪಿಂಡ ರೂಪವಾದ  
ಅನ್ನದ ಮುದ್ದೆ ಕೇವಲ ಸಾಂಕೇತಿಕ ಅಲ್ಲವೇ?

ಅಮ್ಮಾ! ಆ ಋಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಪಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!!

ಪಿಬಂತಿ ಕಟುಕ ದ್ರವ್ಯಂ ಮಾತಾ ಯಸ್ಯ ಹಿತಾಯ ಚ |

ತಸ್ಯಾ ನಿಷ್ಕಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೧೨ ||

ಬೇಗ ಪ್ರಸವವಾಗಲೀ ಎಂದು ಕಹಿಯ " ಜೀರಿಗೆ ಕಷಾಯ " ಕುಡಿದೆ. ಮಗುವಿಗೆ  
ನೆಗಡಿಯಾಗದಿರಲಿ ಎಂದು " ಮೆಣಸಿನ ಸಾರು " ನೀ ಕುಡಿದೆ. ಮಗುವಿಗೆ ಆರೋಗ್ಯವಿರಲಿ ಎಂದು  
ತಲೆಗೆಲ್ಲಾ ಸುತ್ತಿಕೊಂಡು ಒದ್ದಾಗಿದೆ.

ನಾನು ಬರುವ ತನಕ ನಿನಗೆ ಬಂಧನ. ಬಂದ ಮೇಲೆ ಆಹಾರ ನಿಬಂಧನ. ಆದರೂ ತಪ್ಪಲಿಲ್ಲ ನಿನ್ನ  
ಪ್ರೀತಿಯ ಬಾಹು ಬಂಧನ. ಎರಡೂ ಕೈಯಿಂದ ಎರಡು ಮಾತಾಡದೇ ಮಾಡಿರುವ ಸೇವೆಗೆ ಒಂದೇ  
ಕೈಯಿಂದ ಪಿಂಡ ಪ್ರದಾನ ಮಾಡುವುದು ನಿಜವಾಗಲೂ ಋಣ ತೀರಿಸಲು ಅಲ್ಲ! ಕರ್ತವ್ಯದ  
ಸಂಕೇತಕ್ಕಾಗಿ! ನನಗಾಗಿ ನೀನು ಔಷಧ ಕುಡಿದೆ. ನಿಧೆ ಗೆಟ್ಟು ನೀನು ಒದ್ದಾಡಿದೆ.

ಅಮ್ಮಾ! ಆ ಋಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಪಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!!

ಪುತ್ರೋ ವ್ಯಾಧಿ ಸಮಾಯುಕ್ತೋ ಮಾತಾಕ್ರಂದನಕಾರಿಣೇ |

ತಸ್ಯಾ ನಿಷ್ಕಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೧೩ ||

ನನಗೆ ರೋಗ ಬಂದಾಗ ಅತ್ತು ದೇವರಲ್ಲಿ ಬೇಡಿ ಔಷಧಿಗಾಗಿ ಅಲೆದಾಡಿ ರಾತ್ರಿ ನಿಧೆ ಗೆಟ್ಟಿದ್ದು ನೀನು.  
ನಾನು ಅಳುವುದಕ್ಕೆ ಮೊದಲು ನೀನು ಅತ್ತೆ. ತಿಳುವಳಿಕೆಯಿಲ್ಲದ ನನಗಾಗಿ ನೀನು ಅಷ್ಟು  
ಮಾಡಿರುವಾಗ ಈಗ ನಾನು ನಿನಗೆ ಏನು ಕೊಡಲಿ?

ಅಮ್ಮಾ! ಆ ಋಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಪಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!!

ಮಾಸೇ ಮಾಸೇ ಕೃತಂ ಕಷ್ಟಂ ವೇದನಾ ಪ್ರಸವೇಷು ಚ |

ತಸ್ಯಾ ನಿಷ್ಕ್ರಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೧೪ ||

ತಿಂಗಳು ಉರುಳುತ್ತಿದ್ದಂತೆ ನಿನ್ನ ಮುಜುಗರ ಹೆಚ್ಚಾಯಿತು. ಮಗು ಬರುವ ತನಕ ಹೆಜ್ಜೆ ಹೆಜ್ಜೆಗೂ ಗಾಬರಿ. ಬರುವ ದಿನ ಬದುಕುವುದೇ ಕಷ್ಟ. ತಾಯಿಯಾದ ನೀನು ಸತ್ತರೂ ಪರವಾಗಿಲ್ಲ ಮಗು ಬದುಕಿದರೆ ಸಾಕು ಎಂದು ಒದ್ದಾಡಿದವಳು ನೀನು.

ನಾನು ಬಂದ ಮೇಲೆ ನಿನಗೆ ಎತ್ತಿಕೊಳ್ಳುವ ಭಾರ. ನನಗಾಗಿ ಮೆಲ್ಲಗೆ ನಡೆಯುವ ದಾಕ್ಷಿಣ್ಯ. ಬೆಳೆಯುವಾಗ ನನ್ನನ್ನು ಬೆಳೆಸಲು ನೀನು ಒಳವೊಳಗೆ ಒದ್ದಾಡಿದ್ದು.

ಅಮ್ಮಾ! ಆ ಋಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಪಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!!

ಯಮದ್ವಾರೇ ಪಥೇ ಘೋರೇ ಮಾತುಶ್ಚ ಶೋಚನಮ್ |

ತಸ್ಯಾ ನಿಷ್ಕ್ರಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೧೫ ||

ನನಗಾಗಿ ನೀನು ಎಷ್ಟು ಕಷ್ಟ ಅನುಭವಿಸಿಲ್ಲ? ಸಾಯುವಾಗ ನಿನಗೆ ಎಂಥಾ ವೇದನೆ ಆಗಿರಬಹುದು? ಆಗ ನಾನು ಬಲಿಯಲ್ಲಿರಲಿಲ್ಲ. ಇದ್ದರೂ ಏನು ಮಾಡಬೇಕೆಂದು ತೋಚಲಿಲ್ಲ.

ಬದುಕಿನಲ್ಲೂ, ಸಾವಿನಲ್ಲೂ ನೋವನ್ನುಂಡು, ನಲಿವು ತಂದ ನಲೈಯ ತಾಯಿ ನೀನು. ನೀನು ದೂರವಾಗಿ ಯಮಲೋಕದ ದಾರಿಯಲ್ಲಿ ಮಕ್ಕಳೇನಾದರೂ ಮಾಡಿಯಾರೆಂದು ಮೂಟೆಯಷ್ಟು ಆಸೆ ಹೊತ್ತಿರಬಹುದು. ಮೂರ್ಖರಾದ ನಾವು ಈಗ ನೇಣಿಪಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದೇವೆ.

ತಾಯಿ ಆಗ ಆದ ನಿರಾಶೆ ದುಃಖಗಳಿಗೆ ದುಡ್ಡು - ಮಾತು ಯಾವುದೂ ಪರಿಹಾರವಲ್ಲ. ನಾಚಿಕೆಯಿಂದ ಮನಸ್ಸು ಸಂಕೋಚದ ಮುದ್ದೆಯಾಗಿದೆ. ಕೈಹಿಡಿಸಿಕೊಳ್ಳುವಷ್ಟು ಇಡೀ ಜೀವ ಹಿಡಿಯಾಗಿದೆ.

ಹೀಗಾಗಿ ನಾನು ಕೈಯಿಂದ ಈ ಪಿಂಡವನ್ನು ಸಾಂಕೇತಿಕವಾಗಿ ನೀಡುತ್ತಿರುವೆ. ನನ್ನನ್ನು ಕ್ಷಮಿಸು!

ಮಾತ್ಯ ಋಣದಿಂದ ಮೋಚನೆಗೊಳಿಸು. ಅಮ್ಮಾ! ದೇವರ ಸ್ಮರಣೆಯಿಂದ ನನ್ನ ಮಾನವ ಜನ್ಮ ಸಾರ್ಥಕವೆನಿಸು.

ಯಾವತ್ಪ್ರೋ ಗಯಾಂ ಗತ್ವಾ ಶ್ರಾದ್ಧಂ ಕುರ್ಯಾತ್ ವಿಧಾನತಃ |

ತಸ್ಯಾ ನಿಷ್ಕ್ರಮಣಾರ್ಥಾಯ ಮಾತ್ಯ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೧೬ ||

ತಾಯಿಯಾದ ನಿನ್ನ ಮರಣದ ನಂತರ ಮಗನು " ಮಾತ್ಯ ಗಯಾ " ಕ್ಕೆ ಹೋಗಿ ವಿಧಿ ವಿಧಾನ ಪೂರ್ವಕವಾಗಿ ಶ್ರಾದ್ಧ ಮಾಡುತ್ತಾನೆ ಎಂದು ಭಾರೀ ಆಸೆ ಹೊತ್ತುಕೊಂಡಿದ್ದಿ. ನಾನು ವಿಳಂಬವಾಗಿ ಈಗ ಅದನ್ನು ಪೂರಿಸುತ್ತಿರುವೆ.

ಅಮ್ಮಾ! ದೇವರ ಸ್ಮರಣೆಯಿಂದ ನನ್ನ ಮಾನವ ಜನ್ಮ ಸಾರ್ಥಕವೆನಿಸು.

ಹತ್ತಾರು ಅಪರಾಧಗಳು ಅಳಿಸಲೆಂದು ೧೬ ಪಿಂಡಗಳನ್ನು ನಾ ನೀಡಿರುವೆ!!

### (ಮಾತ್ರಪಿಂಡಂ ದದಾಮ್ಯಹಮ್)

ಶ್ರೀ ವೇದವ್ಯಾಸದೇವರು " ವಾಯುಪುರಾಣ " ದಲ್ಲಿ ಮಾತೃ ವೈಭವತ್ರ ಕಣಿಗೋ ಕಡ್ವಿದಂತೆ ಹೇಳಿದ್ದಾರೆ. ವಾಯುಪುರಾಣದಲ್ಲಿ ತಾಯಿಯ ಶ್ರೀ ವೇದವ್ಯಾಸದೇವರು ತಾಯಿಯ ವೈಭವತ್ರ ಸಜ್ಜನರ ಮಾಹಿತಿಗಾಗಿ...

ಗರ್ಭೇ ಚ ವಿಷಮೇ ದುಃಖಂ ವಿಷಮೇ ಭೂಮಿವತ್ಸನಿ |  
ತಸ್ಯಾ ನಿಷ್ಕ್ರಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೧ ||

ಯಾವತ್ಪುತ್ರೋ ನ ಭವತಿ ತಾವನ್ಮಾತುಶ್ಚ ಶೋಚನಮ್ |  
ತಸ್ಯಾ ನಿಷ್ಕ್ರಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೨ ||

ಶೈಥಿಲ್ಯೇ ಪ್ರಸವೈಃ ಪ್ರಾಪ್ತೇ ಮಾತಾ ವಿಂದಂತಿ ತತ್ಕೃತಂ |  
ತಸ್ಯಾ ನಿಷ್ಕ್ರಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೩ ||

ಸಂಪೂರ್ಣೇ ದಶಮೇ ಮಾಸೀ ಮಾತಾ ಕ್ರಂದಂತಿ ದುಷ್ಕೃತಂ |  
ತಸ್ಯಾ ನಿಷ್ಕ್ರಮಣಾರ್ಥಾಯ ಮಾತೃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೪ ||

ದಿವಾ ರಾತ್ರೌ ಚ ಯಾ ಮಾತಾ ಸ್ತನಂ ದತ್ವಾ ಚ ಪಾಲಿತಾ |

तस्या निष्क्रमणार्थाय मातृ पिंडं ददाम्यहम् ॥ ५ ॥

अग्निना शोच्यते देहे त्रिरात्रो पोषणेन च ।  
तस्या निष्क्रमणार्थाय मातृ पिंडं ददाम्यहम् ॥ ६ ॥

रात्रौ मूत्र परीषाभ्यां भिद्यते मातृकर्पटैः ।  
तस्या निष्क्रमणार्थाय मातृ पिंडं ददाम्यहम् ॥ ७ ॥

मासि मासि विदाघे च शरीर ताप दुःखिता ।  
तस्या निष्क्रमणार्थाय मातृ पिंडं ददाम्यहम् ॥ ८ ॥

गात्रभंगो भवेन्मातुः घोर बाधे प्रपीडिते ।  
तस्या निष्क्रमणार्थाय मातृ पिंडं ददाम्यहम् ॥ ९ ॥

पादाभ्यां जनयेत्पुत्रो जननी परिवेदनम् ।  
तस्या निष्क्रमणार्थाय मातृ पिंडं ददाम्यहम् ॥ १० ॥

अल्पाहारगता माता यावत्पुत्रोऽस्ति बालकः ।  
तस्या निष्क्रमणार्थाय मातृ पिंडं ददाम्यहम् ॥ ११ ॥

पिबन्ति कटुक द्रव्यं माता यस्य हिताय च ।  
तस्या निष्क्रमणार्थाय मातृ पिंडं ददाम्यहम् ॥ १२ ॥

पुत्रो व्याधि समायुक्तो माताक्रंदनकारिणे ।  
तस्या निष्क्रमणार्थाय मातृ पिंडं ददाम्यहम् ॥ १३ ॥

मासे मासे कृतं कष्टं वेदना प्रसवेषु च ।  
तस्या निष्क्रमणार्थाय मातृ पिंडं ददाम्यहम् ॥ १४ ॥  
यमद्वारे पथे घोरे मातुश्च शोचनम् ।  
तस्या निष्क्रमणार्थाय मातृ पिंडं ददाम्यहम् ॥ १५ ॥

यावत्पुत्रो गयां गत्वा श्राद्धं कुर्यात् विधानतः ।  
तस्या निष्क्रमणार्थाय मातृ पिंडं ददाम्यहम् ॥ १६ ॥

अम्मा! देवर स्मरणेयिंद नन्न मानव जन्म सार्थकवेनिसु.

हत्तारु अपराधगळु अळिसलेंदु १६ पिंडगळनु ना नीडिरुवे!!

## (మాతృపిన్దం దదామ్యహమ్)

శ్రీ వేదవ్యాసదేవరు " వాయుపురాణ " దల్లి మాతృ వైభవవన్ను కణ్ణిగె  
కట్టిదంతె హేళిద్దారె. వాయుపురాణదల్లి తాయయ శ్రీ వేదవ్యాసదేవరు  
తాయయ వైభవవన్ను సజ్జనర మాహితిగాగి...

గర్భే చ విషమే దుఃఖం విషమే భూమివర్తని |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౧ ||

యావత్పుత్రో న భవతి తావన్నాతుశ్చ శోచనమ్ |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౨ ||

శైధిల్యే ప్రసవైః ప్రాప్తై మాతా విందంతి తత్కృతం |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౩ ||

సంపూర్ణే దశమే మాసీ మాతా క్రందంతి దుష్కృతం |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౪ ||

దివా రాత్రౌ చ యా మాతా స్తనం దత్వా చ పాలితా |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౫ ||

అగ్నినా శోచ్యతే దేహే త్రిరాత్రో పోషణేన చ |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౬ ||

రాత్రౌ మూత్ర పరీషాభ్యాం భిద్యతే మాతృకర్పరైః |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౭ ||

మాసి మాసి విదాఘే చ శరీర తాప దుఃఖితా |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౮ ||

గాత్రభంగో భవేన్నాతుః ఘోర బాధే ప్రపీడితే |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౯ ||

పాదాభ్యాం జనయేత్పుత్రో జననీ పరివేదనమ్ |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౧౦ ||

అల్పాహారగతా మాతా యావత్పుత్రోఽస్తి బాలకః |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౧౧ ||

పిబంతి కటుక ద్రవ్యం మాతా యస్య హితాయ చ |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౧౨ ||

పుత్రో వ్యాధి సమాయుక్తో మాతాక్రందనకారిణే |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౧౩ ||

మాసే మాసే కృతం కష్టం వేదనా ప్రసవేషు చ |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౧౪ ||

యమద్వారే పథే ఘోరే మాతుశ్చ శోచనమ్ |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౧౫ ||

యావత్పుత్రో గయాం గత్వా శ్రాద్ధం కుర్యాత్ విధానతః |  
తస్యా నిష్క్రమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ౧౬ ||

అమ్మా! దేవర స్మరణైయింద నన్న మానవ జన్మ సార్థకవేనిసు.  
హత్తారు అపరాధగళు అళిసలెందు ౧౬ పిండగళన్ను నా నీడిరువె!!

➤ **Maathru Shodasi slokas with meaning in English**  
**(sangraha)**

*Garbhasya Udhgamane Dhukham Vishame Bhoomivarthmani |  
Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

"Carrying me in her womb, my mother walked on uneven ground,  
experiencing suffering. I offer this Matru Pindam for expiation from  
that sin"

*Masi Masi Kritham Kashtam Vedhana Prasave Thadha | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“During every month of pregnancy and during delivery, I have caused untold suffering to my mother. I offer this Matru Pindam for expiation from that sin.”

*Padhabhyam Prajayathe Puthro Jananya:parivedhanam | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“I have caused untold suffering to my mother by kicking her with my feet. I offer this Matru Pindam for expiation from that sin.”

*Sampoorne Dhasame Masi Cha Athyantham Mathrupeedanam | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“Towards the close of ten months of pregnancy, I have caused untold suffering to my mother. I offer this Matru Pindam for expiation from that sin.”

*Chaithilye Prasaveprapthe Matha: Vinthathi Dhushkritham | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“During pregnancy I have caused extreme exhaustion and breathlessness to my mother. I offer this Matru Pindam for expiation from that sin.”

*Pibeshcha Katudravayani Kvathani Vividhani Cha | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“In order to protect me my mother suffered by consuming bitter medicines and different types of regulated foods. I offer this Matru Pindam for expiation from that sin.”

*Agnina Shoshayathdheham Dhari Rathro Poshanena | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“When I was born, my mother fasted and suffered from the pains of Jaathara-Agni (Agni in stomach) for three days. I offer this Matru Pindam for expiation from that sin.”

*Rathrau Moothrapureshbhyam Klinna: syan Mathrukarpada | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“I used to cause misery to my mother by dirtying her clothes with urine and faeces during nights. I offer this Matru Pindam for expiation from that sin.”

*Kshithya Vihvale Puthre Matha Hyantham Prayachathi | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“When I suffered from hunger, my mother fed me (though she did not have food for herself). I offer this Matru Pindam for expiation from that sin.”

*Dhivarathrau Sadha Matha Dhadhathi Nirbharam Sthanam | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“During night and day, my mother gave me breast milk always. I thus caused her trouble. I offer this Matru Pindam for expiation from that sin.”

*Maghe Masi Nithake Shishirethyantha Dhukhitha | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“In the month of Maagha (Maasi) in winter, and in summer, my mother suffered very much because of me. I offer this Matru Pindam for expiation from that sin.”

*Puthre Vyadhi Samayukthe Matha: Kranthakarini | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“When her son was afflicted with from some disease, my mother cried in sorrow. I offer this Matru Pindam for expiation from that sin.”

*Yamadhvare Mahaghore Matha Shoshanthi Santhatham | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

"My mother is miserable while passing through terrible experiences in Yamaloka. I offer this Matru Pindam for expiation from that sin."

*Yavath Puthro Na Bhavathi Thavan Mathushcha Shoshanam | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

"Before pregnancy, my mother was miserable for want of a son. I offer this Matru Pindam for expiation from that sin."

*Svalpa Aharasya Karane Yavath Puthrashcha Balaka | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

"My mother prepared a small quantity of food for giving me, even while she herself went without food. I offer this Matru Pindam for expiation from that sin."

*Gathrabanga Bhaven Matha: Mrithyu Yevanasamshaya : | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

"While I was in my mother's womb and during delivery, she suffered death-like misery without doubt. I offer this Matru Pindam for expiation from that sin."

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## **GARUDA PURANA** (an outlook...)

(Glory - Significance - Uniqueness - Merits - Myth & Realities)

### **What is Garuda Purana?**

Garuda Purana is one of those Ashtaadasa Maha-Puranas composed by Sage Sri Vedavyaasar the divine literary incarnation of Lord Vishnu.

It is called Garuda Purana because, it was Garuda the Divine King of Birds who first heard it from the Lord which was in the form of a dialogue between the two > upadesha from the Supreme God Hari sArvottama - SriManNarayana.

Later, Garuda recited the same to Sage Kashyapa that percolated down the line...

Garuda Purana contains about 19000 slokas and is classified as SaAttvika Purana.

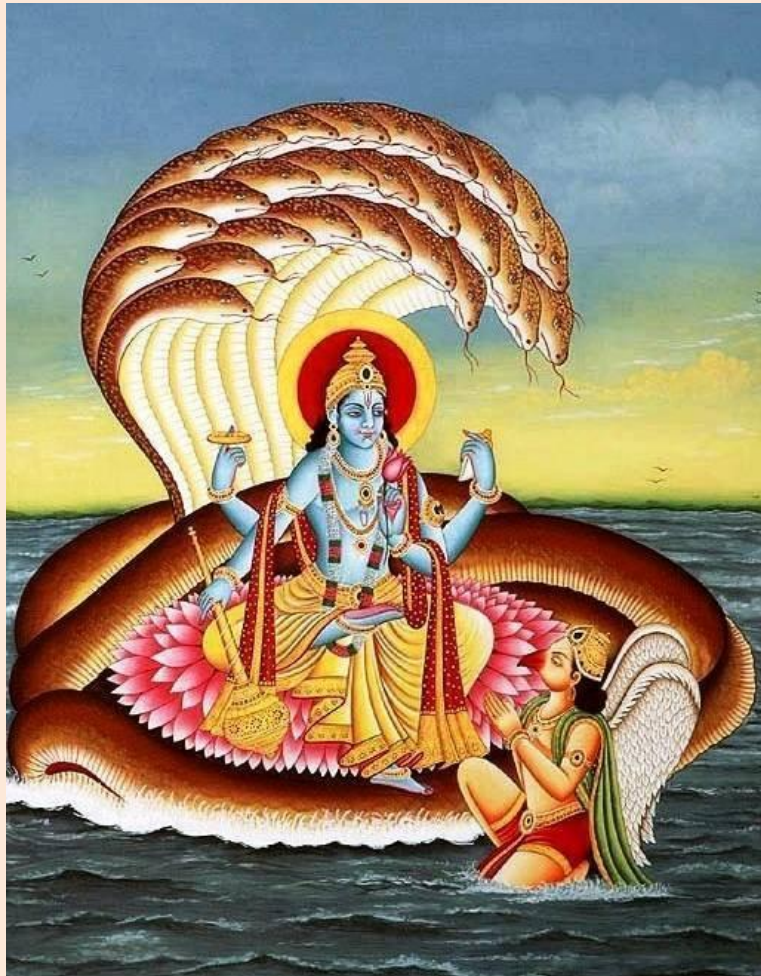
### **What it deals with?**

Like any other Vishnu related Puranas; Garuda Purana also deals with the incarnations of Lord Vishnu, geographical description and origin of the Universe; Creation; Procreation; Genealogy of Gods; Sages and great Kings; Time element; brief about Raamaayana; Mahaabhaaratha; Lord Sri Krishna; about the history of Solar and Lunar dynasties etc.....

Apart from the above; Garuda Purana also talks about the origin and propagation of Garuda and....

- description of Shodasa Samskaras;
- Varnaasrama Dharma;
- different kinds of Austerities; methods of worship;
- Praayaschitta (atoning for sins);
- Divine & Sacred Manthras;
- study of Gems and Jewels (Navarathnas); rare Gems;
- various types & characteristics of Saligrama;
- Navagrahas; Astrology related topics like electional astrology;
- Saamudrika Saasthra, predictions based on physical traits (science of Physiognomy);
- Vaasthu Saastra related to Temples and Houses;

- prominent places of Pilgrimage;
- various types of Charities and their significance;
- about Gau-daana;
- Medicine; antidotes etc.



### **What is the uniqueness of Garuda Purana?**

Uniqueness of Garuda Purana lies in the fact that it is the only sacred text that talks about....

life after death,

the journey of the soul,

death and its aftermath, rebirth or reincarnation.

Even the modern science could not break the mystery of death and after; whereas, Garuda Purana has spelled out these realities ages before.

Among the Shodasa Samskaaras prescribed in Hindu Dharma for a human being, last one called Anthyeshti samskara or Apari Karma is related to matters pertaining to funeral rites and other ceremonies.

Apari Karma is exclusively and exhaustively covered in Garuda Purana.

Further, Garuda Purana also covers description about the...

- Nether worlds; Yama-Loka;
- various kinds of Naraka Lokas (Hell);
- experiences of the Soul when it leaves the body;
- cycle of countless births the Soul takes;
- Law of Karma; Fruits of Karma (action);
- various types of punishments for sins committed;
- about Moksha (Salvation);
- detailed description of the Funeral rites to be performed;
- its procedure including the rituals; followed by the
- ceremonies starting from death till the completion of one year --
- including Sapindikarana Sraaddha;
- Asoucha Nirnaya; Sraaddha Vidhi;
- significance of Kusa Grass (Dharbha); Sesame seeds (Thila);
- Lavana Daana; significance of Pinda daana;
- Gaya Sraaddha etc.

### **Merits of Garuda Purana...**

As a custom we find in traditional Hindu families, paarayana (reading) of Garuda Purana taking place whenever there is a

death in the family till the completion of 13th day ceremony called Vaikunta Samaraadhana.

Great merits (punya) are acquired from reading or listening to Sri Garuda Purana during that time.

Those who narrate and the one who listens to this sacred Garuda Purana within ten days or even after the death of a person will get absolved from sins and is assured of happiness in this world as well as in the next world.

One who listens to Garuda Purana on the occasion of his Parents death, such parents would attain Mukthi and also he will be blessed with good progeny.

Listening to Garuda Purana; one will get rid of sorrow; suffering and will be blessed with peace and prosperity.

By listening to Garuda Purana,

Brahmana will be bestowed with Vidya (knowledge/jnyaAna);  
Kshatriya with Land;  
Vysya with wealth and a  
Suudra will get refined.

Lord Vishnu would get pleased if the narrator of Garuda Purana is worshiped and it is as good as worshiping Lord Sri Hari. (Hari Preeti)

Giving daAna of any of the Shodasa Daanas to a Brahmin is prescribed after listening or paarayana (reading) of Garuda Purana.

Listening to or reading of Garuda Purana during Mahaalaya Pithru Paksha is sacred and meritorious that pleases the Pithru Devathas;

Donating the sacred book of Garuda Purana to a Brahmin is also highly meritorious.

By reading Garuda Purana one will get an opportunity to refine him-self and move on the righteous path.

## **Myth & Realities of Garuda Purana**

There is an apprehension (myth) among people that, the text of Garuda Purana is inauspicious and hence cannot be read or the book be kept at home or should be read only on the occasion of death at home.

People hesitate to keep this sacred text at their homes or read it because of its fearful subject matter.

It is only a misconception due to the contents of Garuda Purana.

## **REALITIES**

Reading Garuda Purana will definitely change the mindset of an evil-doer or a sinner.

Just because it deals with death and its aftermath it is incorrect to tag it as inauspicious.

In Bhagawad-Geeta sloka # 27 chapter # 2 (Saankhya Yoga); Lord Sri Krishna says that, JaAtasya hi dHruvo mRutyu... (indeed certain is death for the born and it is inevitable).

In fact, death is a reality though we hesitate to accept because of lack of its knowledge. Death grins only at those who have no understanding and that it has no pain for those who understand its implications and working.

In fact the entire epic of Garuda Purana is in the form of glorious dialogue between Lord Vishnu and his Divine mount Lord Garuda

> upadesha from the Supreme God Hari Sarvottama - Lord Vishnu;

When it was explained or narrated by Paramatma Vishnu Himself, how can it be inauspicious?

Even in Bhagawadgita; Lord Sri Krishna makes a reference to the law of Karma; death and its realities; reincarnation etc. But we don't consider Bhagawadgita as inauspicious; in fact we adore it.

A script that mentions about significance of, Thulasi; Cow; Thila (sesame); Kusa (Dharbha) is always auspicious and we find all these referred in Garuda Purana.

Thila and Dharbha have emerged out from the body of Lord Vishnu.

One need not get scared with the contents of Garuda Purana either to read or to listen.

It can be treated as learning; that enhances one's spiritual knowledge to discipline himself and to follow the righteous path.

Garuda Purana acts as a speed breaker for a person who is driving his life rashly.

It can be treated as a caution for wrongdoers and acts as a direction to avoid committing sins.

Is it not good to read Garuda Purana and understand its contents and implications when one is alive instead of someone may be kith and kin reading it after the death?

Everyone should read the sacred text of Garuda Purana at least once in their life time and there is nothing inauspicious about it and it is only an illusion.

**It is a SaAttvika Purana.**

**hari sarvottama-vaayu jeevottama-for novice understanding @  
<https://www.facebook.com/bhagavanknl/>**

Na vasudevabhaktaanaam-ashubham vidyate kvachit  
Janma-mrutyu-jaraa-vyaadhi-bhayam naivopajaayate;

No ill-fate befalls on the devotees of Lord Vaasudeva (Maha Vishnu) and they will never have fear from birth; death; old age and diseases;

Vanamaali Gadee Shaarngi Shankee Chakree Cha Nandakee  
SrimanNaaraayano Vishnur -Vaasudevoabhirakshathu;

---

तयोर्नित्यं प्रियं कुर्यादाचार्यस्य च सर्वदा ।

तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते ॥

tayornityam priyam kuryādācāryasya ca sarvadā |

teṣveva triṣu tuṣṭeṣu tapaḥ sarvaṁ samāpyate ||

(Manu Smruthi)

Therefore, one should always do (as long as one lives not restricted to only once/twice) what is pleasing to those two (Father & Mother) and to the preceptor; on these three being satisfied, all austerity becomes completed.

मातृ देवो भव । पितृ देवो भव । आचार्य देवो भव ।

(Taittiriya Upanishad, 1.11.2)

Performance of our duties as per our varnaashrama dharma is our first sadhana. Duty to parents is our enjoined karma in the scriptures.

When we respect and adore our parents and see the almighty in them, we are trained to be obedient, disciplined and of righteous conduct. This makes us eligible to seek a teacher and study the Shastras.

MaAta-PithA seva (serving parents) when they are alive,

performing Pithru Yagna after their departure,  
has been prescribed.

Bhagavantha has shown us an easy way for Punya saadhana ie.  
Maatha-Pitha-Guru seva...🙏

Pithru Yagna is Hari Preeti. It pleases not only forefathers but  
also Pithru Devathas & Samastha PithruAntharyami Bhagawantha  
Sri MahaVishnu who is father of all fathers. Sri Vishnu  
Sahasranaama Stothram (sloka # 104) extolls Lord Vishnu as  
Prapithaamaha.

Samastha Pithrantharyaami  
Bhaarateeramana MukhyaPraanaanthargatha  
SriMadhvaVallabha Janaardhana Vaasudevah Priyathaam  
Preetho Varado Bhavathu

### **Sri Krishnaarpanamasthu**

'nAham kartA hariH kartA'

Hari Sarvottama - Vaayu Jeevottama  
Sri GuruRaajoVijayate

Compiled/composed by bhargavasarma  
(nirikhi krishna bhagavan)

14.10.2023

@

**Hari SARvottama – VaAyu JeEvottama for novice  
understanding @**

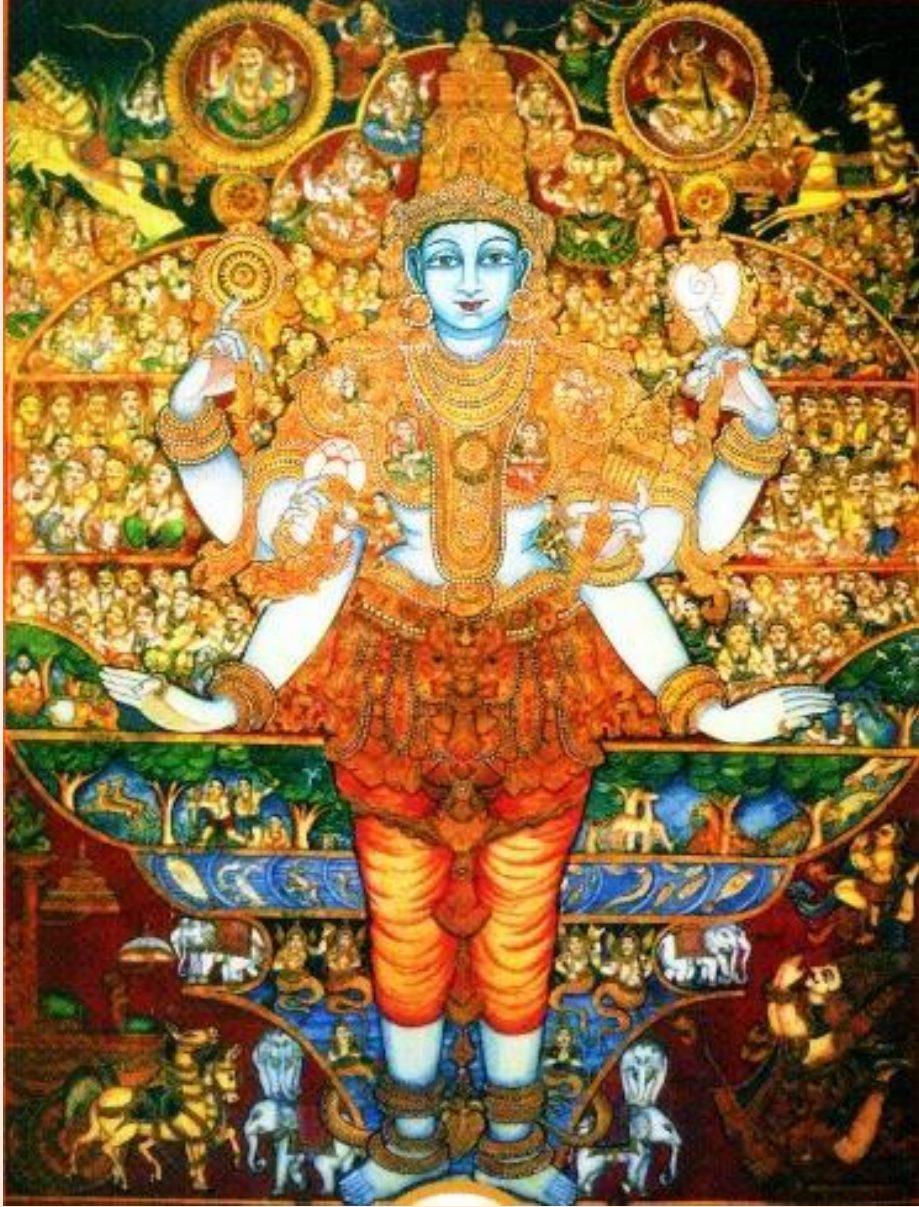
**<https://www.facebook.com/bhagavanknl/>**

***Dedicated to & in memory of my beloved Parents***



What I know is limited – what I have to know is unlimited

(Images, slokas, kannada/Sanskrit lyrics > sangraha from antarjaala)



### Annexure

#### List of Sarva Pithru & how to address them...

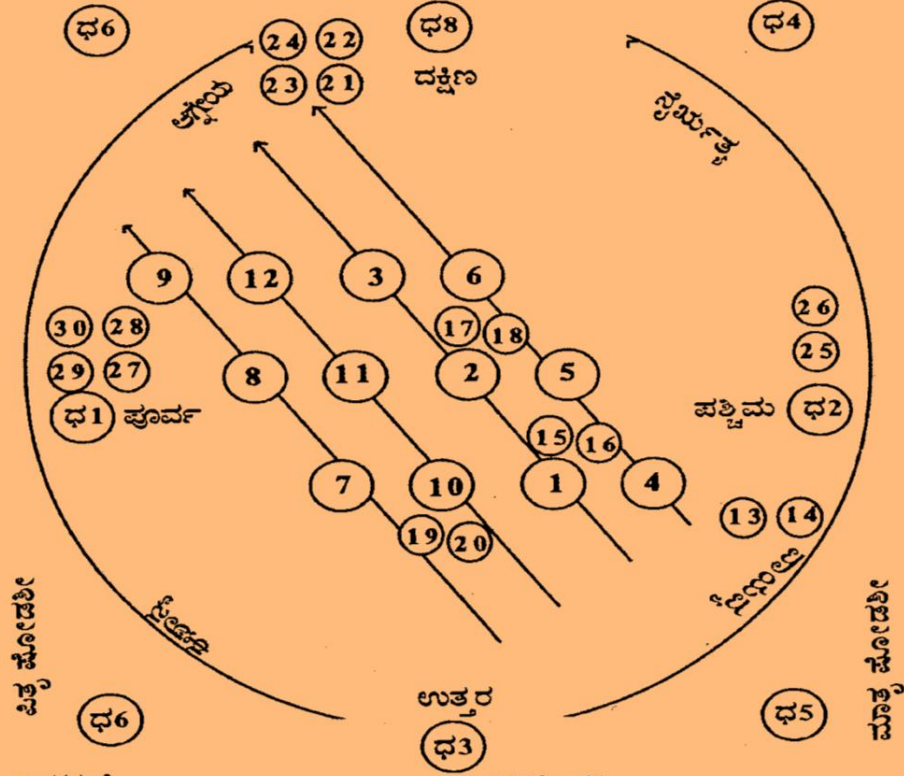
	<b>Relationship</b>	<b>How to address a Pithru? (Asmath)</b>		<b>Relationship</b>	<b>How to address a Pithru? (Asmath)</b>
1	Father	Pitharam (Vasu Roopa)	17	Brother/s	Bhraatharam TatthPathneem Tatthputhram (Vasu Roopa)
2	Grand Father (Paternal)	Pithamaham (Rudra Roopa)	18	Paternal Uncles' (Father's Brothers)	Pithravyam TatthPathneem Tatthputhram (Vasu Roopa)
3	Great Grand Father (Paternal)	Prapithamaham (Aaditya Roopa)	19	Maternal Uncles' (Mother's Brothers)	Mathulam Tattpatneem TatthPuthram (Vasu Roopa)
4	Mother	Maatharam (Vasu Roopa)	20	Daughter (self)	Duhitharam (Vasu Roopa)
5	Paternal Grand Mother	Pithamahim (Rudra Roopa)	21	Son-in-law	Jaamaatharam (Vasu Roopa)
6	Paternal Great Grand Mother	Prapithamahim (Aaditya Roopa)	22	Grand son (Daughter's son)	Dauhithram (Vasu Roopa)
7	Step Mother	Saapatni Maatharam (Vasu Roopa)	23	Sister/s (self)	Bhagineem (Vasu Roopa)
8	Maternal Grand Father (Mother's father)	Maathamaham (Vasu Roopa)	24	Brother-in-law (Sister's husband)	Bhaavukam (Vasu Roopa)
9	Maternal Great Grand Father (Mother's paternal Grand father)	Maathu Pithamaham (Rudra Roopa)	25	Sister's children	Bhaagineyakam (Vasu Roopa)
10	Maternal Great Great Grand Father (Mother's Great Grand Father)	Maathu- Prapithamaham (Aaditya Roopa)	26	Paternal Aunts (Father's sister/s)	Pithruswasa (Pithru Bhagineem) TattBhartharam TattPuthram (Vasu Roopa)

	<b>Relationship</b>	<b>How to address a Pithru? (Asmath)</b>		<b>Relationship</b>	<b>How to address a Pithru? (Asmath)</b>
11	Maternal Grand Mother (Mother's Mother)	Maathaamahim (Vasu Roopa)	27	Maternal Aunt/s (Mother's sister/s)	Maathruswasa (Mathru Bhagineem) TattBhartharam TattPuthram (Vasu Roopa)
12	Maternal Great Grand Mother (Mother's paternal Grand Mother)	Maathu Pithamahim (Rudra Roopa)	28	Father-in-law	Swasuram (Vasu Roopa)
13	Maternal Great Great Grand Mother (Mother's paternal Great Grand Mother)	Maathu-Prapithamahim (Aaditya Roopa)	29	Mother-in-law	Swasruh (Vasu Roopa)
14	Wife	Pathneem (Vasu Roopa)	30	Brother-in-law (Wife's brother/s)	Syaalakam (Vasu Roopa)
15	Son/s (self)	Sutham (Vasu Roopa)	31	Gaayathri upadesa Guru (One who has performed Gaayathri Upadesa)	Gurum (it could be Father or any other Aachaarya) (Vasu Roopa)
16	Daughter-in-law	Snushaam (Vasu Roopa)	32	Vidya Guru; teacher; purohit; priest	Aachaaryam (Vasu Roopa)
			33	Disciple	Sishya (Vasu Roopa)
			34	Friend	Sakhaayam (Vasu Roopa)

## LIST OF SARVA PITHRU FOR THE PURPOSE OF MAHALAYA SRADDHAM

	Relationship	How to address the Pithru
1	Father	Pitharam (Vasu Roopa)
2	Grand Father (Father's Father)	Pithamaham (Rudra Roopa)
3	Great Grand Father (Father's Grand Father)	Prapithamaham (Aaditya Roopa)
4	Mother	Maatharam (Vasu Roopa)
5	Paternal Grand Mother (Father's Mother)	Pithamahim (Rudra Roopa)
6	Paternal Great Grand Mother (Father's Grand Mother)	Prapithamahim (Aaditya Roopa)
7	Step Mother	Saapatni Maatharam (Vasu Roopa)
8	Maternal Grand Father (Mother's father)	Maathamaham (Vasu Roopa)
9	Maternal Great Grand Father (Mother's paternal Grand father)	Maathu Pithamaham (Rudra Roopa)
10	Maternal Great Great Grand Father (Mother's Great Grand Father)	Maathu Prapithamaham (Aaditya Roopa)
11	Maternal Grand Mother (Mother's Mother)	Maathaamahim (Vasu Roopa)
12	Maternal Great Grand Mother (Mother's paternal Grand Mother)	Maathu Pithamahim (Rudra Roopa)
13	Maternal Great Great Grand Mother (Mother's paternal Great Grand Mother)	Mathu Prapithamahim (Aaditya Roopa)
14	Wife	Pathneem
15	Son/s (self)	Sutham
16	Daughter - in - law	Snushaam
17	Brother/s	Bhraatharam /TatthPathneem Tatthputhram
18	Paternal Uncles (Father's Brothers)	Pithravyam /TatthPathneem Tatthputhram
19	Maternal Uncles (Mother's Brothers)	Mathulam /Tattpatneem /TatthPuthram
20	Daughter (self)	Duhitharam
21	Son-in-law	Jaamatharam
22	Grand son (Daughter's son)	Dauhithram
23	Sister/s (self)	Bhagineem /TatthBhartharam
24	Brother - in -law (Sister's husband)	Bhavukam
25	Sisters children	Bhaagineyakam
26	Paternal Aunts (Father's sister/s)	Pithruswasa (Pithru Bhagineem) TatthBhartharam /TatthPuthram
27	Maternal Aunt/s (Mother's sister/s)	Maathruswasa (Mathru Bhagineem) TatthBhartharam / TatthPuthram
28	Father-in-law	Swasuram
29	Mother-in-law	Swasruh
30	Brother-in-law (Wife's brother/s)	Syalakam
31	Gayathri Upadesa Guru (One who has performed the Gayathri Upadesa)	Gurum (It could be Father or any Acharya)
32	Vidya Guru/Teacher/Purohit/Priest	Aacharyam
33	Disciple	Sishya
34	Friend	Sakhayam

## Pinda krama (arranging of Pindas...)



- |   |  |
|---|--|
| 1. ಪಿತೃ (ತಂದೆ)                                | 15. ತನ್ನ ಸಹೋದರ                                 |
| 2. ಪಿತಾಮಹ (ತಂದೆಯ ತಂದೆ)                        | 16. ಆತ್ಮನ ಪತ್ನಿ                                |
| 3. ಪ್ರಪಿತಾಮಹ (ತಾತನ ತಂದೆ)                      | 17. ಪಿತೃವ್ಯ (ಚಿಕ್ಕಪ್ಪ)                         |
| 4. ಮಾತೃ (ತಾಯಿ)                                | 18. ಆತ್ಮನ ಹೆಂಡತಿ, ಮಕ್ಕಳು                       |
| 5. ಪಿತಾಮಹೀ (ತಂದೆಯ ತಾಯಿ)                       | 19. ಮಾತುಲ (ಸೋದರ ಮಾವ)                           |
| 6. ಪ್ರಪಿತಾಮಹೀ (ತಾತನ ತಾಯಿ)                     | 20. ಆತ್ಮನ ಹೆಂಡತಿ, ಮಕ್ಕಳು                       |
| 7. ಮಾತಾಮಹ (ತಾಯಿಯ ತಂದೆ)                        | 21. ತನ್ನ ತಂಗಿ, ಅವಳ ಗಂಡ, ಮಕ್ಕಳು                 |
| 8. ಮಾತು: ಪಿತಾಮಹ (ತಾಯಿಯ ತಾತ)                   | 22. ತನ್ನ ಮಗಳು, ಅವಳ ಗಂಡ, ಮಕ್ಕಳು                 |
| 9. ಮಾತು: ಪ್ರಪಿತಾಮಹ (ತಾಯಿಯ ಮುತ್ತಪ್ಪ)           | 23. ಸೋದರರಿಯ, ಸೋದರರತ್ತಿ ಅವರ ಗಂಡ/ ಹೆಂಡತಿ, ಮಕ್ಕಳು |
| 10. ಮಾತಾಮಹೀ, ಸಾವತ್ಸಜನನೀ (ತಾಯಿಯ ತಾಯಿ, ಸಮಿತಾಯಿ) | 24. ಚಿಕ್ಕಮ್ಮ ಅವಳ ಗಂಡ, ಮಕ್ಕಳು                   |
| 11. ಮಾತು: ಪಿತಾಮಹೀ (ತಾಯಿಯ ತಂದೆಯ ತಾಯಿ)          | 25. ಮಾವನ ಆತ್ಮೆ                                 |
| 12. ಮಾತು: ಪ್ರಪಿತಾಮಹೀ (ತಾಯಿಯ ಅಜ್ಜನ ತಾಯಿ)       | 26. ಮೈದುವನ ಭಾವ ಅವರ ಹೆಂಡತಿ, ಮಕ್ಕಳು              |
| 13. ಆತ್ಮಪತ್ನೀ (ಕರ್ತೃ ವಿನ ಹೆಂಡತಿ)              | 27. ಮಂತ್ರೋಪದೇಶ ಗುರು                            |
| 14. ಆತ್ಮಕುತ (ಕರ್ತೃ ವಿನ ಮಗ)                    | 28. ಶಾಸ್ತ್ರೋಪದೇಶದ ಆಹಾರ್ಯ                       |
|   | 29, 30. ಸ್ನೇಹಿತರು, ಆಪ್ತರು, ಅವರ ಹೆಂಡತಿ, ಮಕ್ಕಳು  |

38 आग्नेयदिशि  
धर्मपिण्डः

30 मित्रं

29 शिष्यः

28 आचार्यः

27 गुरुः

26 शालकः/भावुकः

25 श्वशुरः

22 भगिनेयः

21 दौहित्रः

20 भगिनी

19 दुहिता

23 पितृस्वसा

10 मातुःप्रपितामहः

13 मातुःप्रपितामही

3 प्रपितामहः

7 प्रपितामही

9 मातुःपितामहः 24 मातृस्वसा 12 मातुःपितामही 2 पितामहः 17 पितृव्यः 6 पितामही

8 मातामहः 18 मातुलः 11 मातामही 1 पिता 16 भ्राता 4 माता

14 पत्नी 15 सुतः 5 सापन्न-  
जननी

श्रीजनार्दनवासुदेवः  
प्रीयताम्

36 ईशान्यदिशि  
धर्मपिण्डः

35 उत्तरदिशि  
धर्मपिण्डः

34 वायव्यदिशि  
धर्मपिण्डः

31 दक्षिणादिशि  
धर्मपिण्डः

1 तं

2 तं

3 तं

4 तं

5 तं

6 तं

7 तं

8 तं

9 तं

10 तं

11 तं

12 तं

13 तं

14 तं

15 तं

16 तं

17 तं

18 तं

19 तं

20 तं

21 तं

22 तं

23 तं

24 तं

25 तं

26 तं

27 तं

28 तं

29 तं

30 तं

32 नैऋत्यदिशि  
धर्मपिण्डः

33 पश्चिमदिशि  
धर्मपिण्डः

## **Aurdhvadehika Stothram**

(Padma Puranaantargatha...)

Which stotra one should recite before during and after shraddha to make it akshaya?

MAhadeva (Lord Shiva) says one who recites Aurdhwadehik stotra his shraddha becomes akshaya;

One who writes this on a paper and donates it to a bramhana his pitrus will get relieved immediately;

One who recites this three times a day he will never face FAILURE

One who recites this in the evening even Bramhahatya dosha is mitigated;

This is param guhya stotra of Lord SriRaAmachandra;

### **➤ ಔರ್ಧ್ವದೇಹಿಕ ಸ್ತೋತ್ರಮ್ ||**

ಮಹದೇವ ಉವಾಚ ಶ್ರುಣು ಸುಂದರಿ ವಕ್ಷ್ಯಾಮಿ ಸ್ತೋತ್ರಂ ಚಾಭ್ಯುದಯಂ ತತಃ |

ಯಚ್ಛ್ರುತ್ವಾ ಮುಚ್ಯತೇ ಪಾಪೀ ಬ್ರಹ್ಮಹಾ ನಾತ್ರ ಸಂಶಯಃ || 1 ||

ಧಾತಾ ವೈ ನಾರದಂ ಪ್ರಾಹ ತದಹಂ ತು ಬ್ರವೀಮಿ ತೇ |

ತಮುವಾಚ ತತೋ ದೇವಃ ಸ್ವಯಮ್ಭೂರಮಿತದ್ಯುತಿಃ || 2 ||

ಪ್ರಗೃಹ್ಯ ರುಚಿರಂ ಬಾಹುಂ ಸ್ಮಾರಯೇ ಚೌರ್ಧ್ವದೇಹಿಕಮ್ |

ಭವಾನ್ನಾರಾಯಣಃ ಶ್ರಾನ್ ದೇವಶ್ಚಕ್ರಾಯುಧೋ ಹರಿಃ || 3 ||

ಶಾರ್ಙ್ಗಧಾರೀ ಹೃಷೀಕೇಶಃ ಪುರಾಣಪುರುಷೋತ್ತಮಃ |

ಅಜಿತಃ ಖಡ್ಗಭಿಜ್ಞಃ ಕೃಷ್ಣಶ್ಚೈವ ಸನಾತನಃ || 4 ||

ಏಕಶ್ರುಜ್ಞೋ ವಹಾರಸ್ತ್ವಂ ಭೂತಭವ್ಯಭವಾತ್ಮಕ |

ಅಕ್ಷರಂ ಬ್ರಹ್ಮ ಸತ್ಯಂ ತು ಆದೌ ಚಾನ್ತೇ ಚ ರಾಘವ ||5||  
 ಲೋಕಾನಾಂ ತ್ವಂ ಪರೋ ಧರ್ಮೋ ವಿಷ್ವಕ್ಸೇನಶ್ಚತುರ್ಭುಜಃ |  
 ಸೇನಾನೀ ರಕ್ಷಣಸ್ತ್ವಂ ಚ ವೈಕುಣ್ಣಸ್ತ್ವಂ ಜಗತ್ಪ್ರಭೋ ||6||  
 ಪ್ರಭವಶ್ಚಾವ್ಯಯಸ್ತ್ವಂ ಚ ಉಪೇನ್ದ್ರೋ ಮಧುಸೂದನಃ |  
 ಪೃಶ್ನಿಗರ್ಭೋ ಘೃತಾರ್ಚಿಸ್ತ್ವಂ ಪದ್ಮನಾಭೋ ರಣಾಂತಕೃತ್ ||7||  
 ಶರಣ್ಯಂ ಶರಣಂ ಚ ತ್ವಾಮಾಹುಃ ಸೇನ್ದ್ರಾ ಮಹರ್ಷಯಃ |  
 ಋಕ್ಸಾಮಾಶ್ರೇಷ್ಠೋ ವೇದಾತ್ಮಾ ಶತಜಿಹ್ವೋ ಮಹರ್ಷಭಃ ||8||  
 ತ್ವಂ ಯಜ್ಞಸ್ತ್ವಂ ವಷಟ್ಕಾರಸ್ತ್ವಾ ಮೋಙ್ಕಾರಃ ಪರಂತಪಃ |  
 ಶತಧನ್ವಾ ವಸುಃ ಪೂರ್ವಂ ವಸೂನಾಂ ತ್ವಂ ಪ್ರಜಾಪತಿಃ ||9||  
 ತ್ರಯಣಾಮಪಿ ಲೋಕಾನಾಮಾದಿಕರ್ತಾ ಸ್ವಯಂಪ್ರಭುಃ |  
 ರುದ್ರಾಣಾಮಷ್ಟಮೋ ರುದ್ರಃ ಸಾಧ್ಯಾನಾಮಪಿ ಪಿಷ್ಕಮಃ ||10||  
 ಅಶ್ವಿನೌ ಚಾಪಿ ಕರ್ಣೌ ತೇ ಸೂರ್ಯಚನ್ದ್ರೌ ಚ ಚಕ್ಷುಷೀ |  
 ಅನ್ತೇ ಚಾದೌ ಚ ಮಧ್ಯೇ ಚ ದೃಶ್ಯಸೇ ತ್ವಂ ಪರಂತಪ ||11||  
 ಪ್ರಭವೋ ನಿಧನಂ ಚಾಸಿ ನ ವಿದುಃ ಕೋ ಭವಾನಿತಿ |  
 ದೃಶ್ಯಸೇ ಸರ್ವಲೋಕೇಷು ಗೋಷು ಚ ಬ್ರಾಹ್ಮಣೇಷು ಚ ||12||  
 ದಿಕ್ಷು ಸರ್ವಾಸು ಗಗನೇ ಪರ್ವತೇಷು ಗುಹಾಸು ಚ |  
 ಸಹಸ್ರನಯನಃ ಶ್ರೀಮಾನ್ ಶತಶೀರ್ಷಃ ಸಹಸ್ರಪಾತ್ ||13||  
 ತ್ವಂ ಧಾರಯಸಿ ಭೂತಾನಿ ವಸುಧಾಂ ಚ ಸರ್ವರ್ವತಾಮ್ |  
 ಅಂತಃ ಪೃಥಿವ್ಯಾಂ ಸಲಿಲೇ ದೃಶ್ಯಸೇ ತ್ವಂ ಮಹೋರಗಃ ||14||  
 ತ್ರೀನ್ಲೋಕಾನ್ಧಾರಯನ್ ರಾಮ ದೇವಗನ್ಧರ್ವದಾನವಾನ್ |

ಅಹಂ ತೇ ಹೃದಯಂ ರಾಮ ಜಿಹ್ವಾ ದೇವೀ ಸರಸ್ವತೀ ||15||

ದೇವಾ ರೋಮಾಣಿ ಗಾತ್ರೇಷು ನಿರ್ಮಿತಾಸ್ತೇ ಸ್ವಮಾಯಯಾ |

ನಿಮೇಷಸ್ತೇ ಸ್ಮೃತಾ ರಾತ್ರಿರುನ್ಮೇಷೋ ದಿವಸಸ್ತಥಾ ||16||

ಸಂಸ್ಕಾರಸ್ತೇಽಭವದ್ಧೇಹೋ ನೈತದಸ್ತಿ ವಿನಾ ತ್ವಯಾ |

ಜಗತಸರ್ವಂ ಶರೀರಂ ತೇ ಸ್ಥೈರ್ಯಂ ಚ ವಸುಧಾತಲಮ್ ||17||

ಅಗ್ನಿಃ ಕೋಪಃ ಪ್ರಸಾದಸ್ತೇ ಶೇಷಃ ಶ್ರೀಮಾಂಶ್ಚ ಲಕ್ಷ್ಮಣಃ |

ತ್ವಯಾ ಲೋಕಾಸ್ತ್ರಯಃ ಕ್ರಾಂತಾಃ ಪುರಾ ಸ್ವೈರ್ವಿಕ್ರಮೈಸ್ತ್ರಿಭಿಃ ||18||

ತ್ವಯೇನ್ದ್ರಶ್ಚ ಕೃತೋ ರಾಜಾ ಬಲಿರ್ಬದ್ಧೋ ಮಹಾಸುರಃ |

ಲೋಕಾನ್ ಸಂಹೃತ್ಯ ಕಾಲಸ್ತ್ವಂ ನಿವೇಶ್ಯಾತ್ಮನಿ ಕೇವಲಮ್ ||19||

ಕರೋಷ್ಯೇಕಾರ್ಣವಂ ಘೋರಂ ದೃಶ್ಯಾದೃಶ್ಯೇ ಚ ನಾನ್ಯಥಾ |

ತ್ವಯಾ ಸಿಂಹವಪುಃ ಕೃತ್ವಾ ಪರಮಂ ದಿವ್ಯಮದ್ಭುತಮ್ ||20||

ಭಯದಃ ಸರ್ವಭೂತನಾಂ ಹಿರಣ್ಯಕಶಿಪುರ್ಹತಃ |

ತ್ವಮಶ್ವವದನೋ ಭೂತ್ವಾ ಪಾತಾಲತಲಮಾಶ್ರಿತಃ ||21||

ಸಂಹೃತಂ ಪರಮಂ ದಿವ್ಯಂ ರಹಸ್ಯಂ ವೈ ಪುನಃ ಪುನಃ |

ಯತ್ಪರಂ ಶ್ರೂಯತೇ ಜ್ಯೋತೀರ್ಯತ್ಪರಂ ಶ್ರೂಯತೇ ಪರಮ್ ||22||

ಯತ್ಪರಂ ಪರತಶ್ಚೈವ ಪರಮಾತ್ಮೈತಿ ಕಥ್ಯತೇ |

ಪರೋ ಮನ್ತ್ರಃ ಪರಂ ತೇಜಸ್ತ್ವಮೇವ ಹಿ ನಿಗದ್ಯಸೇ ||23||

ಹವ್ಯಂ ಕವ್ಯಂ ಪವಿತ್ರಂ ಚ ಪ್ರಾಪ್ತಿಃ ಸ್ವರ್ಗಾಪವರ್ಗಯೋಃ |

ಸ್ಥಿತ್ಯುತ್ಪತ್ತಿವಿನಾಶಾಂಸ್ತೇ ತ್ವಾಮಾಹುಃ ಪ್ರಕೃತೇಃ ಪರಮ್ ||24||

ಯಜ್ಞಶ್ಚ ಯಜಮಾನಶ್ಚ ಹ್ಯೋತಾ ಚಾಧ್ವರ್ಯುರೇವ ಚ |

ಭೋಕ್ತಾ ಯಜ್ಞಫಲಾನಾಂ ಚ ತ್ವಂ ವೈ ವೇದೈಶ್ಚ ಗೀಯಸೇ ||25 ||

ಸೀತಾ ಲಕ್ಷ್ಮೀರ್ಭವಾನ್ ವಿಷ್ಣುರ್ದೇವಃ ಕೃಷ್ಣಃ ಪ್ರಜಾಪತಿಃ |

ವಧಾರ್ಥಂ ರಾವಣಸ್ಯ ತ್ವಂ ಪ್ರವಿಷ್ಟೋ ಮಾನುಷೀಂ ತನುಮ್ ||26 ||

ತದಿದಂ ಚ ತ್ವಯಾ ಕಾರ್ಯಂ ಕೃತಂ ಕರ್ಮಭೃತಾಂ ವರ |

ನಿಹತೋ ರಾವಣೋ ರಾಮ ಪ್ರಹೃಷ್ಟಾ ದೇವತಾಃ ಕೃತಾಃ ||27 ||

ಅಮೋಘಂ ದೇವ ವೀರ್ಯಂ ತೇ ನಮೋಽಮೋಘಪರಾಕ್ರಮ |

ಅಮೋಘಂ ದರ್ಶನಂ ರಾಮ ಅಮೋಘಸ್ತವ ಸಂಸ್ತವಃ ||28 ||

ಅಮೋಘಾಸ್ತೇ ಭವಿಷ್ಯಂತಿ ಭಕ್ತಿಮನ್ತೋ ನರಾ ಭುವಿ |

ಯೇ ಚ ತ್ವಾಂ ದೇವ ಸಮ್ಯಕ್ತಾಃ ಪುರಾಣಂ ಪುರುಷೋತ್ತಮಮ್ ||29 ||

ಇಮಮಾರ್ಷಂ ಸ್ತವಂ ಪುಣ್ಯಮಿತಿಹಾಸಂ ಪುರಾತನಮ್ |

ಯೇ ನರಾಃ ಕೀರ್ತಯಿಷ್ಯಂತಿ ನಾಸ್ತಿ ತೇಷಾಂ ಪರಾಭವಃ ||30 ||

➤ **ಔರ್ವದೇಹಿಕ ಸ್ತೋತ್ರಮ್ ||**

ಮಹದೇವ ತ್ವಾಚ ಶ್ರೃಣು ಸುಂದರಿ ವಕ್ಷ್ಯಾಮಿ ಸ್ತೋತ್ರಂ ಚಾಭ್ಯುದಯಂ ತತಃ |

ಯಚ್ಛ್ರುತ್ವಾ ಮುಚ್ಯತೇ ಪಾಪಿ ಬ್ರಹ್ಮಮಹಾ ನಾತ್ರ ಸಂಶಯಃ ||1 ||

ಧಾತಾ ವೈ ನಾರದಂ ಪ್ರಾಹ ತದಹಂ ತು ಬ್ರವೀಮಿ ತೇ |

ತಮುವಾಚ ತತೋ ದೇವಃ ಸ್ವಯಮ್ಭೂರಮಿತದ್ಭುತಿಃ ||2 ||

ಪ್ರಗೃಹ್ಯ ರುಚಿರಂ ಬಾಹುಂ ಸ್ಮಾರಯೇ ಔರ್ವದೇಹಿಕಮ್ |

ಭವಾನ್ನಾರಾಯಣಃ ಶ್ರಾನ್ ದೇವಶ್ಚಕ್ರಾಯುಧೋ ಹರಿಃ ||3 ||

ಶಾರ್ಙ್ಗಧಾರಿ ಹೃಷೀಕೇಶಃ ಪುರಾಣಪುರುಷೋತ್ತಮಃ |

ಅಜಿತಃ ಖಡ್ಗಭಿಜ್ಜಿಷ್ಣುಃ ಕೃಷ್ಣಶ್ಚೈವ ಸನಾತನಃ ||4 ||

एकश्रुङ्गो वहारस्त्वं भूतभव्यभवात्मक।

अक्षरं ब्रह्म सत्यं तु आदौ चान्ते च राघव ॥5॥

लोकानां त्वं परो धर्मो विष्वक्सेनश्चतुर्भुजः।

सेनानी रक्षणस्त्वं च वैकुण्ठस्त्वं जगत्प्रभो ॥6॥

प्रभवश्चाव्ययस्त्वं च उपेन्द्रो मधुसूदनः।

पृथिवीर्भो घृतार्चिस्त्वं पद्मनाभो रणान्तकृत् ॥7॥

शरण्यं शरणं च त्वामाहुः सेन्द्रा महर्षयः।

ऋक्सामाश्रेष्ठो वेदात्मा शतजिह्वो महर्षभः ॥8॥

त्वं यज्ञस्त्वं वषट्कारस्त्वामोङ्कारः परन्तपः।

शतधन्वा वसुः पूर्वं वसूनां त्वं प्रजापतिः ॥9॥

त्रयणामपि लोकानामादिकर्ता स्वयंप्रभुः।

रुद्राणामष्टमो रुद्रः साध्यानामपि पञ्चमः ॥10॥

अश्विनौ चापि कर्णौ ते सूर्यचन्द्रौ च चक्षुषी।

अन्ते चादौ च मध्ये च दृश्यसे त्वं परन्तप ॥11॥

प्रभवो निधनं चासि न विदुः को भवानिति।

दृश्यसे सर्वलोकेषु गोषु च ब्राह्मणेषु च ॥12॥

दिक्षु सर्वासु गगने पर्वतेषु गुहासु च।

सहस्रनयनः श्रीमान् शतशीर्षः सहस्रपात् ॥13॥

त्वं धारयसि भूतानि वसुधां च सपर्वताम्।

अन्तः पृथिव्यां सलिले दृश्यसे त्वं महोरगः ॥14॥

त्रीन्लोकान्धारयन् राम देवगन्धर्वदानवान्।  
अहं ते हृदयं राम जिह्वा देवी सरस्वती॥15॥  
देवा रोमाणि गात्रेषु निर्मितास्ते स्वमायया।  
निमेषस्ते स्मृता रात्रिरुन्मेषो दिवसस्तथा॥16॥  
संस्कारस्तेऽभवद्देहो नैतदस्ति विना त्वया।  
जगतसर्वं शरीरं ते स्थैर्यं च वसुधातलम्॥17॥  
अग्निः कोपः प्रसादस्ते शेषः श्रीमांश्च लक्ष्मणः।  
त्वया लोकास्त्रयः क्रान्ताः पुरा स्वैर्विक्रमैस्त्रिभिः॥18॥  
त्वयेन्द्रश्च कृतो राजा बलिर्बद्धो महासुरः।  
लोकान् संहृत्य कालस्त्वं निवेश्यात्मनि केवलम्॥19॥  
करोष्येकार्णवं घोरं दृश्यादृश्ये च नान्यथा।  
त्वया सिंहवपुः कृत्वा परमं दिव्यमद्भुतम्॥20॥  
भयदः सर्वभूतानां हिरण्यकशिपुर्हतः।  
त्वमश्ववदनो भूत्वा पातालतलमाश्रितः॥21॥  
संहृतं परमं दिव्यं रहस्यं वै पुनः पुनः।  
यत्परं श्रूयते ज्योतिर्यत्परं श्रूयते परम्॥22॥  
यत्परं परतश्चैव परमात्मेति कथ्यते।  
परो मन्त्रः परं तेजस्त्वमेव हि निगद्यसे॥23॥  
हव्यं कव्यं पवित्रं च प्राप्तिः स्वर्गापवर्गयोः।  
स्थित्युत्पत्तिविनाशांस्ते त्वामाहुः प्रकृतेः परम्॥24॥

यज्ञश्च यजमानश्च ह्योता चाध्वर्युरेव च।  
भोक्ता यज्ञफलानां च त्वं वै वेदैश्च गीयसे॥25॥  
सीता लक्ष्मीर्भवान् विष्णुर्देवः कृष्णः प्रजापतिः।  
वधार्थं रावणस्य त्वं प्रविष्टो मानुषीं तनुम्॥26॥  
तदिदं च त्वया कार्यं कृतं कर्मभृतां वर।  
निहतो रावणो राम प्रहृष्टा देवताः कृताः॥27॥  
अमोघं देव वीर्यं ते नमोऽमोघपराक्रम।  
अमोघं दर्शनं राम अमोघस्तव संस्तवः॥28॥  
अमोघास्ते भविष्यन्ति भक्तिमन्तो नरा भुवि।  
ये च त्वां देव सम्भक्ताः पुराणं पुरुषोत्तमम्॥29॥  
इममार्घं स्तवं पुण्यमितिहासं पुरातनम्।  
ये नराः कीर्तयिष्यन्ति नास्ति तेषां पराभवः॥30॥

➤ **aurdhvadehika stotram |**

mahadeva uvāca śruṇu suṁdari vakṣyāmi stotraṁ cābhyudayaṁ  
tataḥ| yacchrutvā mucyate pāpī brahmahā nātra saṁśayaḥ||1||  
dhātā vai nāradaṁ prāha tadahaṁ tu bravāmi te|  
tamuvāca tato devaḥ svayambhūramitadyutiḥ||2||  
pragṛhya ruciraṁ bāhuṁ smāraye caurdhvadehikam|  
bhavānnārāyaṇaḥ śrān devaścakraīyudho hariḥ||3||  
śārngadhārī hr̥ṣīkeśaḥ purāṇapuruṣottamaḥ|  
ajitaḥ khaḍgabhiḥjīṣṇuḥ kṛṣṇaścaiva sanātanaḥ||4||

ekaśruṅgo vahārastvaṃ bhūtabhavyabhavātmaka|  
akṣaraṃ brahma satyaṃ tu ādau cānte ca rāghava ||5||  
lokānāṃ tvam paro dharmo viṣvaksenaścaturbhuja|  
senānī rakṣaṇastvaṃ ca vaikuṇṭhastvaṃ jagatprabho||6||  
prabhavaścāvyayastvaṃ ca upendro madhusūdana|  
pṛśnigarbho gṛtārcistvaṃ padmanābho raṇāntakṛt||7||  
śaraṇyaṃ śaraṇaṃ ca tvāmāhuḥ sendrā maharṣaya|  
ṛksāmāśreṣṭho vedātmā śatajihvo maharṣabha||8||  
tvam yajñastvaṃ vaṣaṭkārastvāmoṅkāraḥ parantapa|  
śatadhanvā vasuḥ pūrvaṃ vasūnāṃ tvam prajāpati||9||  
trayaṇāmapi lokānāmādikartā svayaṃprabhu|  
rudrāṇāmaṣṭamo rudraḥ sādhyānāmapi pañcama||10||  
aśvinau cāpi kaṇau te sūryacandrau ca cakṣuṣī|  
ante cādau ca madhye ca dṛśyase tvam parantapa||11||  
prabhavo nidhanaṃ cāsi na viduḥ ko bhavāniti|  
dṛśyase sarvalokeṣu goṣu ca brāhmaṇeṣu ca||12||  
dikṣu sarvāsu gagane parvateṣu guhāsu ca|  
sahasranayanaḥ śrīmān śataśīrṣaḥ sahasrapāt||13||  
tvam dhārayasi bhūtāni vasudhāṃ ca saparvatām|  
antaḥ pṛthivyāṃ salile dṛśyase tvam mahoraga||14||  
trīnlokāndhārayan rāma devagandharvadānavān|

ahaṃ te hṛdayaṃ rāma jihvā devī sarasvatī||15||  
devā romāṇi gātreṣu nirmitāste svamāyayā|  
nimeṣaste smṛtā rātrirunmeṣo divasastathā||16||  
saṃskāraṣte:'bhavaddeho naitadasti vinā tvayā|  
jagatasarvaṃ śarīraṃ te sthairyam ca vasudhātaḥ||17||  
agniḥ kopāḥ prasādaste śeṣaḥ śrīmāṃśca lakṣmaṇaḥ|  
tvayā lokāstrayaḥ krāntāḥ purā svairvikramaistribhiḥ||18||  
tvayendraśca kṛto rājā balirbaddho mahāsuraḥ|  
lokān saṃhṛtya kālastvaṃ niveśyātmani kevalam||19||  
karoṣyekārṇavaṃ ghoram dṛśyādṛśye ca nānyathā|  
tvayā siṃhavapuḥ kṛtvā paramaṃ divyamadbhutam||20||  
bhayadaḥ sarvabhūtanāṃ hiraṇyakaśīpurhataḥ|  
tvamaśvavadano bhūtvā pātālatalamāśritaḥ||21||  
saṃhṛtaṃ paramaṃ divyaṃ rahasyaṃ vai punaḥ punaḥ|  
yatparaṃ śrūyate jyotiryatparaṃ śrūyate param||22||  
yatparaṃ parataścaiva paramātmēti kathyate|  
paro mantraḥ paraṃ tejastvameva hi nigadyase||23||  
havyaṃ kavyaṃ pavitraṃ ca prāptiḥ svargāpavargayoḥ|  
sthityutpattivināśāṃste tvāmāhuḥ prakṛteḥ param||24||  
yajñaśca yajamānaśca hyotā cādhvaryureva ca|  
bhoktā yajñaphalānāṃ ca tvaṃ vai vedaiśca gīyase||25||  
sītā lakṣmīrbhavān viṣṇurdevaḥ kṛṣṇaḥ prajāpatiḥ|

vadhārthaṃ rāvaṇasya tvam praviṣṭo mānuṣīm tanum||26||  
tadidaṃ ca tvayā kāryaṃ kṛtaṃ karmabhṛtāṃ vara|  
nihato rāvaṇo rāma prahr̥ṣṭā devatāḥ kṛtāḥ||27||  
amoghaṃ deva vīryaṃ te namo:'moghaparākrama|  
amoghaṃ darśanaṃ rāma amoghastava saṃstavaḥ||28||  
amoghāste bhaviṣyanti bhaktimanto narā bhuvi|  
ye ca tvām deva sambhaktāḥ purāṇaṃ puruṣottamaṃ||29||  
imamārṣaṃ stavaṃ puṇyamitihāsaṃ purāṭanaṃ|  
ye narāḥ kīrtayiṣyanti nāsti teṣāṃ parābhavaḥ||30||

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➤ **pitru stotram-pitru stutih (Garuda PuranaAntargata)**

śrīgāruḍe mahāpurāṇe pitṛstotre rucistotraṃ nāma  
ūnana vatitamo'dhyāyāntargatam.

**ruciruvāca...**

namasye'haṃ pitṛnbhaktyā ye vasantyadhidevatam . var devatāḥ  
devairapi hi tarpyante ye śrāddheṣu svadhottaraiḥ .. 1.. 1,89.13  
namasye'haṃ pitṛnsvarge ye tarpyante maharṣibhiḥ .  
śrāddhairmanomayairbhaktyā bhuktimuktimabhīpsubhiḥ .. 2.. 1,89.14  
namasye'haṃ pitṛnsvarge siddhāḥ santarpayanti yān .  
śrāddheṣu divyaiḥ sakalairupahārairanuttamaiḥ .. 3.. 1,89.15  
namasye'haṃ pitṛnbhaktyā ye'rcyante guhyakairdivi .  
tanmayatvena vāñchadbhirṛddhimātyantikīm parām .. 4.. 1,89.16

namasye'haṃ pitṛnmartyairarcyante bhuvi ye sadā .  
śrāddheṣu śraddhayābhīṣṭalokapuṣṭipradāyinaḥ .. 5.. 1,89.17  
namasye'haṃ pitṛnviprairarcyante bhuvi ye sadā .  
vāñchitābhīṣṭalābhāya prājāpatyapradāyinaḥ .. 6.. 1,89.18  
namasye'haṃ pitṛnye vai tarpyante'raṇyavāsibhiḥ .  
vanyaiḥ śrāddhairyatāhāraistaponirdhūtakalmaṣaiḥ .. 7.. 1,89.19  
namasye'haṃ pitṛnviprainaiṣṭhikairdharmacāribhiḥ .  
ye saṃyatātmabhirnityaṃ santarpyante samādhibhiḥ .. 8.. 1,89.20  
namasye'haṃ pitṛñchrāddhai rājanyāstarpayanti yān .  
kavyairaśeṣairvidhivallokadvayaphalapradān .. 9.. 1,89.21  
namasye'haṃ pitṛnvaiśyairarcyante bhuvi ye sadā .  
svakarmābhiratairnnityaṃ puṣpadhūpānnavāribhiḥ .. 10.. 1,89.22  
namasye'haṃ pitṛñchrāddhe śūdrairapi ca bhaktitāḥ .  
santarpyate jagatkṛtsnaṃ nāmnā khyātāḥ sukālinaḥ .. 11.. 1,89.23  
namasye'haṃ pitṛñchrāddhe pātāle ye mahāsuraiḥ .  
santarpyante sudhāhārāstyaktadambhamadaiḥ sadā .. 12.. 1,89.24  
namasye'haṃ pitṛñchrāddhairarcyante ye rasātale .  
bhogairaśeṣairvidhivannāgaiḥ kāmānabhīpsubhiḥ .. 13.. 1,89.25  
namasye'haṃ pitṛñchrāddhaiḥ sarpaiḥ santarpitānsadā .  
tatraiva vidhivanmantrabhogasampatsamanvitaiḥ .. 14.. 1,89.26  
pitṛnnamasye nivasanti sākṣādye devaloke'tha mahītale vā .  
tathā'ntarikṣe ca surāripūjyāste vai pratīcchantu mayopanītam ..15..  
1,89.27  
pitṛnnamasye paramārthabhūtā ye vai vimāne nivasantyamūrtāḥ .

yajanti yānastamalairmanobhiryogīśvarāḥ kleśavimuktihetūn ..16..

1,89.28

pitṛnnamasye divi ye ca mūrtāḥ svadhābhujāḥ kāmyaphalābhisandhau .

pradānaśaktāḥ sakalepsitānām vimuktidā ye'nabhisamḥiteṣu .. 17..

1,89.29

trpyantu te'sminpitarāḥ samastā icchāvatām ye pradiśanti kāmān .

suratvamindratvamito'dhikam vā gajāśvaratnāni mahāgrhāṇi .. 18..

1,89.30

somasya ye raśmiṣu ye'rkabimbe śukle vimāne ca sadā vasanti .

trpyantu te'sminpitaro'nnatoyairgandhādinā puṣṭimito vrajantu .. 19..

1,89.31

yeṣām hute'gnau haviṣā ca trptirye bhuñjate vipraśarīrasamsthāḥ .

ye piṇḍadānena mudam prayānti trpyantu te'sminpitaro'nnatoyaiḥ .. 20..

1,89.32

ye khaḍgamāṃsena surairabhīṣṭaiḥ kṛṣṇaistilairdivya manoharaiśca .

kālena śākena maharṣivaryaiḥ samprīṇitāste mudamatra yāntu .. 21..

1,89.33

kavyānyaśeṣāṇi ca yānyabhīṣṭānyatīva teṣām mama pūjitānām .

teṣāṅca sānnidhyamihāstu puṣpagandhāmbubhojyeṣu mayā kṛteṣu .. 22..

1,89.34

dinedine ye pratigrhṇate'rcām māsāntapūjyā bhuvi ye'ṣṭakāsu .

ye vatsarānte'bhyudaye ca pūjyāḥ prayāntu te me pitaro'tra tuṣṭim .. 23..

1,89.35

pūjyā dvijānām kumudendubhāso ye kṣatriyāṇām jvalanārkaavarṇāḥ .

tathā viśaṃ ye kanakāvadātā nīlīprabhāḥ sūdrajanasya ye ca .. 24..

1,89.36

te'sminsamastā mama puṣpagandhadhūpāmbubhojyādinivedanena .

tathā'gnihomena ca yānti tṛptiṃ sadā pitṛbhyaḥ praṇato'smi tebhyaḥ ..

25.. 1,89.37

ye devapūrvāṇyabhitṛptihetora śranti kavyāni śubhāhṛtāni .

tṛptāśca ye bhūtisṛjo bhavanti tṛpyantu te'sminpraṇato'smi tebhyaḥ .. 26..

1,89.38

rakṣāṃsi bhūtānyasurāṃstathogrātrirṇāśayantu tvaśivaṃ prajānām .

ādyāḥ surāṇāmamareśapūjyāstrpyantu te'sminpraṇato'smitebhyaḥ .. 27..

1,89.39

agniṣvāttā barhiṣada ājyapāḥ somapāstathā .

vrajanu tṛptiṃ śrāddhe'sminpitarastarpitā mayā .. 28.. 1,89.40

agniṣvāttāḥ pitṛgaṇāḥ prācīm rakṣantu me diśam .

tathā barhiṣadaḥ pāntu yāmyām me pitarāḥ sadā .

praticīmājyapāstadvaduḍicīmapi somapāḥ .. 29.. 1,89.41

rakṣobhūtapīśācebhyastathaivāsuradoṣataḥ .

sarvataḥ pitaro rakṣāṃ kurvantu mama nityaśaḥ .. 30.. 1,89.42

viśvo viśvabhugārādhyo dharmo dhanyaḥ śubhānanaḥ .

bhūtido bhūtikṛdbhūtiḥ pitṛṇāṃ ye gaṇā nava .. 31.. 1,89.43

kalyāṇaḥ kalyadaḥ kartā kalyaḥ kalyatarāśrayaḥ .

kalyatāheturangaḥ ṣaḍime te gaṇāḥ smṛtāḥ .. 32.. 1,89.44

varo vareṇyo varadastuṣṭidaḥ puṣṭidastathā .

viśvapātā tathā dhātā saptaite ca gaṇāḥ smṛtāḥ .. 33.. 1,89.45

mahānmahātmā mahito mahimāvānmahābalaḥ .

gaṇāḥ pañca tathaivaite pitṛṇāṃ pāpanāśanāḥ .. 34.. 1,89.46

sukhado dhanadaścānyo dharmado'nyaśca bhūtidāḥ .

pitṛṇāṃ kathyate caiva tathā gaṇacatuṣṭayam .. 35.. 1,89.47

ekatrimśatpitṛgaṇā yairvyāptamakhilam jagat .

ta evātra pitṛgaṇāstuṣyantu ca madāhitāt .. 36.. 1,89.48

**mākraṇḍeya uvāca...**

evam tu stuvatastasya tejasorāśirucchritāḥ .

prādurbabhūva sahasā gaganavyāptikāraḥ .. 37.. 1,89.49

tadṛṣṭvā sumahattejaḥ samācchādya sthitam jagat .

jānubhyāmavanīm gatvā ruciḥ stotramidañjagau .. 38.. 1,89.50

**ruciruvāca...**

arcitānāmamūrtānāṃ pitṛṇāṃ dīptatejasām .

namasyāmi sadā teṣāṃ dhyānināṃ divyacakṣuṣām .. 39.. 1,89.51

indrādīnāṃ ca netāro dakṣamārīcayostathā .

saptarṣoṇāṃ tathā'nyeṣāṃ tānnamasyāmi kāmādān .. 40.. 1,89.52

manvādīnāṃ ca netāraḥ sūryācandramasostathā .

tānnamasyāmyaham sarvāṇpitṛnapyudadhāvapi .. 41.. 1,89.53

nakṣatrāṇāṃ grahāṇāṃ ca vāyvagnyornabhasastathā .

dyāvāpṛthivyośca tathā namasyāmi kṛtāñjaliḥ .. 42.. 1,89.54

prajāpateḥ kaśyapāya somāya varuṇāya ca .

yogeśvarebhyaśca sadā namasyāmi kṛtāñjaliḥ .. 43.. 1,89.55

namo gaṇebhyaḥ saptabhyastathā lokeṣu saptasu .

svāyambhuve namasyāmi brahmaṇe yogacakṣuṣe .. 44.. 1,89.56

somādhārāṇpitṛgaṇānyogamūrtidharāmstathā .

namasyāmi tathā somaṃ pitaraṃ jagatāmaham .. 45.. 1,89.57

agnirūpāmstathaivānyānnamasyāmi pitṛnaham .

agnisomamayam viśvaṃ yata etadaśeṣataḥ .. 46.. 1,89.58

ye ca tejasi ye caite somasūryāgnimūrtayaḥ .

jagatsvarūpiṇaścaiva tathā brahmasvarūpiṇaḥ .. 47.. 1,89.59

tebhyo'khilebhyo yogibhyaḥ pitṛbhyo yatamānasah .

namonamo namaste'stu prasīdantu svadhābhujah .. 48.. 1,89.60

**mākraṇḍeya uvāca...**

evaṃ stutāstatastena tajaso munisattamāḥ /

niścakramuste pitaro bhāsayanto diśādaśa // GarP\_1,89.61 //

nivedanañca yattena puṣpagandhānulepanam /

tadbhūṣitānatha sa tāndadṛṣe purataḥ sthitān // GarP\_1,89.62 //

praṇipatya rucirbhaktyā punareva kṛtāñjaliḥ /

namastubhyaṃ namastubhyamityāha pṛthagādṛtaḥ // GarP\_1,89.63 //

tataḥ prasannāḥ pitarastamūcurmunisattamam /

varam vṛṇīṣveti sa tānuvācānatakandharaḥ // GarP\_1,89.64 //

**ruciruvāca...**

prajānāṃ sargakartṛtvamādiṣṭaṃ brahmaṇā mama /

so 'haṃ patnīmabhīpsāmi dhanyāṃ divyāṃ prajāvatīm // GarP\_1,89.65

//

**pitara ūcuḥ...**

atraiva sadyaḥ patnī te bhavatvatimanoramā /

tasyāñca putro bhavitā bhavato munisattama ! // GarP\_1,89.66 //

manvantarādhipo dhīmāmstvannāmnaivopalakṣitaḥ /

ruce ! raucya iti khyātim prayāsyati jagattraye // GarP\_1,89.67 //

tasyāpi bahavaḥ putrā mahābalaparākramāḥ /

bhaviṣyanti mahātmānaḥ pṛthivīparipālakāḥ // GarP\_1,89.68 //

tvam ca prijāpatirbhūtvā prajāḥ sṛṣṭvā caturvidhāḥ /

kṣīṇādhikāro dharmajñastataḥ siddhimavāpsyasi // GarP\_1,89.69 //

stotreṇānena ca naro yo 'smāṁstoṣyati bhaktitaḥ /

tasya tuṣṭā vyaṁ bhogānātmajaṁ dhyānamuttamam // GarP\_1,89.70 //

āyurārogyamarthaṁ ca putrapautrādikaṁ tathā /

vāñchadbhiḥ satataṁ stavayāḥ stotreṇānena vai yataḥ // GarP\_1,89.71 //

śrāddheṣu ya imaṁ bhaktyā tvasmatprītikaraṁ stavam /

paṭhiṣyati dvijāgryāṇāṁ bhuñjatāṁ purataḥ sthitaḥ // GarP\_1,89.72 //

stotraśravaṇasaṁprītyā sannidhāne pare kṛte /

asmābhirakṣayaṁ śrāddhaṁ tadbhaviṣyatyasaṁśayam // GarP\_1,89.73 //

yadyapyaśrotriyaṁ śrāddhaṁ yadyapyupahataṁ bhavet /

anyāyopāttavittena yadi vā kṛtamanyathā // GarP\_1,89.74 //

aśrāddhārhairupatairupahāraistathā kṛtaiḥ /

akāle 'pyatha vā deṣe vidhihīnamathāpi vā // GarP\_1,89.75 //

aśrāddhayā vā puruṣairdambhamāśritya yatkr̥tam /

asmākaṁ tṛptaye śrāddhantathāpyetadudīraṇāt // GarP\_1,89.76 //

yatraitatpaṭhyate śrāddhe stotramastatsukhāvaham /

asmākaṁ jāyate tṛptistatra dvādaśāvarṣikī // GarP\_1,89.77 //

hemante dvādaśābdāni tṛptimetatprayacchati /

śiśire dviguṇābdāni tṛptiṁ stotramidaṁ śubham // GarP\_1,89.78 //

vasante ṣoḍaśa samāstṛptaye śrāddhakarmaṇi /

grīṣme ca ṣoḍaśaivaitatpaṭhitaṁ tṛptikāraṁ // GarP\_1,89.79 //

vikale 'pi kṛte śrāddhe stotreṇānena sādHITE /

varṣāsu tṛptirasmākamakṣayyā jāyate ruce // GarP\_1,89.80 //

śaratkāle 'pi paṭhitam śrāddhakāle prayacchati /  
 asmākametatpuruṣaistrptim pañcadaśābdikīm // GarP\_1,89.81 //  
 yasmin gehe ca likhitametattiṣṭhati nityadā /  
 sannidhānam kṛte śrāddhe tatrāsmākaṁ bhaviṣyati // GarP\_1,89.82 //  
 tasmādetattvayā śrāddhe vipraṇām bhuñjatām puraḥ /  
 śrāvaṇīyaṁ mahābhāga asmākaṁ puṣṭikāraṁ // GarP\_1,89.83 //  
 iti śrīgāruḍe mahāpurāṇe pūrvakhaṇḍe prathamāṁśākhye ācārakāṇḍe  
 rucikṛtapitrstotraṁ nāmaikonanavatitamo'dhyāyāntargatam .

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### ॥ ಪಿತ್ಯಸ್ತೋತ್ರಂ-ಪಿತ್ಯಸ್ತುತಿಃ ॥

ಶ್ರೀಗಾರುಡೇ ಮಹಾಪುರಾಣೇ ಪಿತ್ಯಸ್ತೋತ್ರೇ ರುಚಿಸ್ತೋತ್ರಂ ನಾಮ  
 ಉನನವತಿತಮೋಽಧ್ಯಾಯಾಂತರ್ಗತಮ್ |

**ರುಚಿರುವಾಚ...**

ನಮಸ್ಯೇಹಂ ಪಿತ್ಯನ್ಭಕ್ತ್ಯಾ ಯೇ ವಸನ್ತಧಿದೇವತಮ್ | var ದೇವತಾಃ  
 ದೇವೈರಪಿ ಹಿ ತಪ್ಯಂತೇ ಯೇ ಶ್ರಾದ್ಧೇಷು ಸ್ವಧೋತ್ತರೈಃ || 1 || 1,89.13  
 ನಮಸ್ಯೇಹಂ ಪಿತ್ಯನ್ಭಕ್ತ್ಯಾಗೇ ಯೇ ತಪ್ಯಂತೇ ಮಹರ್ಷಿಭಿಃ |  
 ಶ್ರಾದ್ಧೈರ್ಮನೋಮಯೈರ್ಭಕ್ತ್ಯಾ ಭುಕ್ತಿಮುಕ್ತಿಮಭೀಪ್ಸುಭಿಃ || 2 || 1,89.14  
 ನಮಸ್ಯೇಹಂ ಪಿತ್ಯನ್ಭಕ್ತ್ಯಾಗೇ ಸಿದ್ಧಾಃ ಸಂತರ್ಪಯಂತಿ ಯಾನ್ |  
 ಶ್ರಾದ್ಧೇಷು ದಿವ್ಯೈಃ ಸಕಲೈರುಪಹಾರೈರನುತ್ತಮೈಃ || 3 || 1,89.15  
 ನಮಸ್ಯೇಹಂ ಪಿತ್ಯನ್ಭಕ್ತ್ಯಾ ಯೇಽರ್ಚ್ಯಂತೇ ಗುಹ್ಯಕೈರಿದಿವಿ |  
 ತನ್ಮಯತ್ವೇನ ವಾಂಛದ್ಭಿರ್ದಿಮಾತ್ಯಂತಿಕೀಂ ಪರಾಮ್ || 4 || 1,89.16  
 ನಮಸ್ಯೇಹಂ ಪಿತ್ಯನ್ಮರ್ತ್ಯೈರರ್ಚ್ಯಂತೇ ಭುವಿ ಯೇ ಸದಾ |  
 ಶ್ರಾದ್ಧೇಷು ಶ್ರದ್ಧಯಾಭೀಷ್ಟಲೋಕಪುಷ್ಪಿಪ್ರದಾಯಿನಃ || 5 || 1,89.17

ನಮಸ್ಯೇಹಂ ಪಿತ್ಯಾನ್ವಿಪ್ರೈರರ್ಚ್ಯಂತೇ ಭುವಿ ಯೇ ಸದಾ |  
 ವಾಂಛಿತಾಭೀಷ್ಟಲಾಭಾಯ ಪ್ರಾಜಾಪತ್ಯಪ್ರದಾಯಿನಃ || 6 || 1,89.18  
 ನಮಸ್ಯೇಹಂ ಪಿತ್ಯಾನ್ಯೇ ವೈ ತಪ್ಯಂತೇಽರಣ್ಯವಾಸಿಭಿಃ |  
 ವನ್ಯೈಃ ಶ್ರಾದ್ಧೈರ್ಯತಾಹಾರೈಸ್ತಪೋನಿಧೂತಕಲ್ಮಷೈಃ || 7 || 1,89.19  
 ನಮಸ್ಯೇಹಂ ಪಿತ್ಯಾನ್ವಿಪ್ರೈರ್ನೈಷ್ಠಿಕೈರ್ಧರ್ಮಚಾರಿಭಿಃ |  
 ಯೇ ಸಂಯತಾತ್ಮಭಿರ್ನಿತ್ಯಂ ಸಂತಪ್ಯಂತೇ ಸಮಾಧಿಭಿಃ || 8 || 1,89.20  
 ನಮಸ್ಯೇಹಂ ಪಿತ್ಯಾಂಭ್ರಾದ್ಧೈ ರಾಜನ್ಯಾಸ್ತಪಯಂತಿ ಯಾನ್ |  
 ಕವ್ಯೈರಶೇಷೈರ್ವಿಧಿವಲ್ಲೋಕದ್ವಯಫಲಪ್ರದಾನ್ || 9 || 1,89.21  
 ನಮಸ್ಯೇಹಂ ಪಿತ್ಯಾನ್ವೈಶ್ಯೈರರ್ಚ್ಯಂತೇ ಭುವಿ ಯೇ ಸದಾ |  
 ಸ್ವಕರ್ಮಾಭಿರತ್ಯನ್ನಿತ್ಯಂ ಪುಷ್ಪಧೂಪಾನ್ನವಾರಿಭಿಃ || 10 || 1,89.22  
 ನಮಸ್ಯೇಹಂ ಪಿತ್ಯಾಂಭ್ರಾದ್ಧೇ ಶೂದ್ರೈರಪಿ ಚ ಭಕ್ತಿತಃ |  
 ಸಂತಪ್ಯತೇ ಜಗತ್ಕೃತ್ಸ್ನಂ ನಾಮ್ನಾ ಖ್ಯಾತಾಃ ಸುಕಾಲಿನಃ || 11 || 1,89.23  
 ನಮಸ್ಯೇಹಂ ಪಿತ್ಯಾಂಭ್ರಾದ್ಧೇ ಪಾತಾಲೇ ಯೇ ಮಹಾಸುರೈಃ |  
 ಸಂತಪ್ಯಂತೇ ಸುಧಾಹಾರಾಸ್ತಕ್ತದಮ್ಬಮದೈಃ ಸದಾ || 12 || 1,89.24  
 ನಮಸ್ಯೇಹಂ ಪಿತ್ಯಾಂಭ್ರಾದ್ಧೈರರ್ಚ್ಯಂತೇ ಯೇ ರಸಾತಲೇ |  
 ಭೋಗೈರಶೇಷೈರ್ವಿಧಿವನ್ನಾಗೈಃ ಕಾಮಾನಭೀಪ್ಸುಭಿಃ || 13 || 1,89.25  
 ನಮಸ್ಯೇಹಂ ಪಿತ್ಯಾಂಭ್ರಾದ್ಧೈಃ ಸರ್ಪೈಃ ಸಂತರ್ಪಿತಾನ್ಸದಾ |  
 ತತ್ಯವ ವಿಧಿವನ್ನನ್ತ್ರಭೋಗಸಮ್ಪತ್ಸಮನ್ವಿತೈಃ || 14 || 1,89.26  
 ಪಿತ್ಯಾನ್ನಮಸ್ಯೇ ನಿವಸಂತಿ ಸಾಕ್ಷಾದ್ಯೇ ದೇವಲೋಕೇಽಥ ಮಹೀತಲೇ ವಾ |  
 ತಥಾಽನ್ತರಿಕ್ಷೇ ಚ ಸುರಾರಿಪೂಜ್ಯಾಸ್ತೇ ವೈ ಪ್ರತೀಚ್ಛಂತು ಮಯೋಪನೀತಮ್ || 15 ||  
 1,89.27  
 ಪಿತ್ಯಾನ್ನಮಸ್ಯೇ ಪರಮಾರ್ಥಭೂತಾ ಯೇ ವೈ ವಿಮಾನೇ ನಿವಸಂತಮೂರ್ತಾಃ |

ಯಜನ್ತಿ ಯಾನಸ್ತಮಲೈರ್ಮನೋಭಿಯೋಗೀಶ್ವರಾಃ ಕ್ಲೇಶವಿಮುಕ್ತಿಹೇತೂನ್ || 16||

1,89.28

ಪಿತ್ಯನ್ನಮಸ್ಯೇ ದಿವಿ ಯೇ ಚ ಮೂರ್ತಾಃ ಸ್ವಧಾಭುಜಃ ಕಾಮ್ಯಫಲಾಭಿಸನ್ಧಾಃ |

ಪ್ರದಾನಶಕ್ತಾಃ ಸಕಲೇಷ್ಟಿತಾನಾಂ ವಿಮುಕ್ತಿದಾ ಯೇನಭಿಸಂಹಿತೇಷು || 17|| 1,89.29

ತೃಪ್ಯಂತು ತೇಸ್ಮಿನ್ವಿತರಃ ಸಮಸ್ತಾ ಇಚ್ಛಾವತಾಂ ಯೇ ಪ್ರದಿಶಂತಿ ಕಾಮಾನ್ |

ಸುರತ್ವಮಿನ್ದ್ರತ್ವಮಿತೋಽಧಿಕಂ ವಾ ಗಜಾಶ್ವರತ್ನಾನಿ ಮಹಾಗೃಹಾಣಿ || 18|| 1,89.30

ಸೋಮಸ್ಯ ಯೇ ರಶ್ಮಿಷು ಯೇರ್ಕಬಿಮ್ಬೇ ಶುಕ್ಲೇ ವಿಮಾನೇ ಚ ಸದಾ ವಸಂತಿ |

ತೃಪ್ಯಂತು ತೇಸ್ಮಿನ್ವಿತರೋಽನ್ನತೋಯೈರ್ಗನ್ಧಾದಿನಾ ಪುಷ್ಪಿಮಿತೋ ವ್ರಜಂತು || 19||

1,89.31

ಯೇಷಾಂ ಹುತೇಗ್ನಾ ಹವಿಷಾ ಚ ತೃಪ್ತಿಯೇ ಭುಂಜತೇ ವಿಪ್ರಶರೀರಸಂಸ್ಥಾಃ |

ಯೇ ಪಿಂಡದಾನೇನ ಮುದಂ ಪ್ರಯಾಂತಿ ತೃಪ್ಯಂತು ತೇಸ್ಮಿನ್ವಿತರೋಽನ್ನತೋಯೈಃ ||

20|| 1,89.32

ಯೇ ಖಡ್ಗಮಾಂಸೇನ ಸುರೈರಭೀಷ್ಟೈಃ ಕೃಷ್ಣೈಸ್ತಿಲೈರ್ದಿವ್ಯ ಮನೋಹರೈಶ್ಚ |

ಕಾಲೇನ ಶಾಕೇನ ಮಹರ್ಷಿವರ್ಯೈಃ ಸಮ್ಪ್ರೀಣಿತಾಸ್ತೇ ಮುದಮತ್ರ ಯಾಂತು || 21||

1,89.33

ಕವ್ಯಾನ್ಯಶೇಷಾಣಿ ಚ ಯಾನ್ಯಭೀಷ್ಠಾನ್ಯತೀವ ತೇಷಾಂ ಮಮ ಪೂಜಿತಾನಾಮ್ |

ತೇಷಾಂಚ ಸಾನ್ನಿಧ್ಯಮಿಹಾಸ್ತು ಪುಷ್ಪಗನ್ಧಾಮ್ಬುಭೋಜ್ಯೇಷು ಮಯಾ ಕೃತೇಷು || 22||

1,89.34

ದಿನೇದಿನೇ ಯೇ ಪ್ರತಿಗೃಹ್ಣತೇರ್ಚಾಂ ಮಾಸಾಂತಪೂಜ್ಯಾ ಭುವಿ ಯೇಷ್ವಕಾಸು |

ಯೇ ವತ್ಸರಾಂತೇಽಭ್ಯುದಯೇ ಚ ಪೂಜ್ಯಾಃ ಪ್ರಯಾಂತು ತೇ ಮೇ ಪಿತರೋಽತ್ರ ತುಷ್ಟಿಮ್ ||

23|| 1,89.35

ಪೂಜ್ಯಾ ದ್ವಿಜಾನಾಂ ಕುಮುದೇನ್ದ್ರಭಾಸೋ ಯೇ ಕ್ಷತ್ರಿಯಾಣಾಂ ಜ್ವಲನಾರ್ಕವರ್ಣಾಃ |

ತಥಾ ವಿಶಾಂ ಯೇ ಕನಕಾವದಾತಾ ನೀಲೀಪ್ರಭಾಃ ಶೂದ್ರಜನಸ್ಯ ಯೇ ಚ || 24 ||

1,89.36

ತೇಽಸ್ಮಿನ್ನಮಸ್ತಾ ಮಮ ಪುಷ್ಪಗಂಧದೂಪಾಮ್ಬುಭೋಜ್ಯಾದಿನಿವೇದನೇನ |

ತಥಾಽಗ್ನಿಹೋಮೇನ ಚ ಯಾಂತಿ ತೃಪ್ತಿಂ ಸದಾ ಪಿತೃಭ್ಯಃ ಪ್ರಣತೋಽಸ್ಮಿ ತೇಭ್ಯಃ || 25 ||

1,89.37

ಯೇ ದೇವಪೂರ್ವಾಣ್ಯಭಿತೃಪ್ತಿಹೇತೋರ ಶ್ರುಂತಿ ಕವ್ಯಾನಿ ಶುಭಾಹೃತಾನಿ |

ತೃಪ್ತಾಶ್ಚ ಯೇ ಭೂತಿಸೃಜೋ ಭವಂತಿ ತೃಪ್ಯಂತು ತೇಽಸ್ಮಿನ್ಪ್ರಣತೋಽಸ್ಮಿ ತೇಭ್ಯಃ || 26 ||

1,89.38

ರಕ್ಷಾಂಸಿ ಭೂತಾನ್ಯಸುರಾಂಸ್ತಥೋಗ್ರಾತ್ರಿರ್ಣಾಶಯಂತು ತ್ವಶಿವಂ ಪ್ರಜಾನಾಮ್ |

ಆದ್ಯಾಃ ಸುರಾಣಾಮಮರೇಶಪೂಜ್ಯಾಸ್ತಪ್ಯಂತು ತೇಽಸ್ಮಿನ್ಪ್ರಣತೋಽಸ್ಮಿ ತೇಭ್ಯಃ || 27 ||

1,89.39

ಅಗ್ನಿಷ್ಟಾತ್ತಾ ಬರ್ಹಿಷದ ಆಜ್ಯಪಾಃ ಸೋಮವಾಸ್ತಥಾ |

ವ್ರಜಂತು ತೃಪ್ತಿಂ ಶ್ರಾದ್ಧೇಽಸ್ಮಿನ್ವಿತರಸ್ತರ್ಪಿತಾ ಮಯಾ || 28 || 1,89.40

ಅಗ್ನಿಷ್ಟಾತ್ತಾಃ ಪಿತೃಗಣಾಃ ಪ್ರಾಚೀಂ ರಕ್ಷಂತು ಮೇ ದಿಶಮ್ |

ತಥಾ ಬರ್ಹಿಷದಃ ಪಾಂತು ಯಾಮ್ಯಾಂ ಮೇ ಪಿತರಃ ಸದಾ |

ಪ್ರತೀಚೀಮಾಜ್ಯಪಾಸ್ತದ್ವದುದೀಚೀಮಪಿ ಸೋಮಪಾಃ || 29 || 1,89.41

ರಕ್ಷೋಭೂತಪಿಶಾಚೇಭ್ಯಸ್ತಥೈವಾಸುರದೋಷತಃ |

ಸರ್ವತಃ ಪಿತರೋ ರಕ್ಷಾಂ ಕುರ್ವಂತು ಮಮ ನಿತ್ಯಶಃ || 30 || 1,89.42

ವಿಶ್ವೋ ವಿಶ್ವಭುಗಾರಾಧ್ಯೋ ಧರ್ಮೋ ಧನ್ಯಃ ಶುಭಾನನಃ |

ಭೂತಿದೋ ಭೂತಿಕೃದ್ಭೂತಿಃ ಪಿತೃಣಾಂ ಯೇ ಗಣಾ ನವ || 31 || 1,89.43

ಕಲ್ಯಾಣಃ ಕಲ್ಯದಃ ಕರ್ತಾ ಕಲ್ಯಃ ಕಲ್ಯತರಾಶ್ರಯಃ |

ಕಲ್ಯತಾಹೇತುರನ್ಯಃ ಷಡಿಮೇ ತೇ ಗಣಾಃ ಸ್ಮೃತಾಃ || 32 || 1,89.44

ವರೋ ವರೇಣ್ಯೋ ವರದಸ್ತುಷ್ಟಿದಃ ಪುಷ್ಟಿದಸ್ತಥಾ |

ವಿಶ್ವವಾತಾ ತಥಾ ಧಾತಾ ಸಪ್ತೇ ಚ ಗಣಾಃ ಸ್ಮೃತಾಃ || 33 || 1,89.45

ಮಹಾನ್ಮಹಾತ್ಮಾ ಮಹಿತೋ ಮಹಿಮಾವಾನ್ಮಹಾಬಲಃ |

ಗಣಾಃ ಪಂಚ ತಥೈವೈತೇ ಪಿತೃಣಾಂ ಪಾಪನಾಶನಾಃ || 34 || 1,89.46

ಸುಖದೋ ಧನದಶ್ಚಾನ್ಯೋ ಧರ್ಮದೋಽನ್ಯಶ್ಚ ಭೂತಿದಃ |

ಪಿತೃಣಾಂ ಕಥ್ಯತೇ ಚೈವ ತಥಾ ಗಣಚತುಷ್ಟಯಮ್ || 35 || 1,89.47

ಏಕತ್ರೈಶ್ಚ ಪಿತೃಗಣಾ ಯೈರ್ವ್ಯಾಪ್ತಮವಿಲಂ ಜಗತ್ |

ತ ಏವಾತ್ರ ಪಿತೃಗಣಾಸ್ತುಷ್ಯಂತು ಚ ಮದಾಹಿತಾತ್ || 36 || 1,89.48

ಮಾರ್ಕಂಡೇಯ ಉವಾಚ |

ಏವಂ ತು ಸ್ತುವತಸ್ತಸ್ಯ ತೇಜಸೋರಾಶಿರುಚ್ಛಿತಃ |

ಪ್ರಾದುರ್ಬಭೂವ ಸಹಸಾ ಗಗನವ್ಯಾಪ್ತಿಕಾರಕಃ || 37 || 1,89.49

ತದ್ವಿಷ್ಟಾ ಸುಮಹತ್ತೇಜಃ ಸಮಾಚ್ಛಾದ್ಯ ಸ್ಥಿತಂ ಜಗತ್ |

ಜಾನುಭ್ಯಾಮವನೀಂ ಗತ್ವಾ ರುಚಿಃ ಸ್ತೋತ್ರಮಿದಂಜಗೌ || 38 || 1,89.50

ರುಚಿರುವಾಚ |

ಅರ್ಚಿತಾನಾಮಮೂರ್ತಾನಾಂ ಪಿತೃಣಾಂ ದೀಪ್ತತೇಜಸಾಮ್ |

ನಮಸ್ಯಾಮಿ ಸದಾ ತೇಷಾಂ ಧ್ಯಾನಿನಾಂ ದಿವ್ಯಚಕ್ಷುಷಾಮ್ || 39 || 1,89.51

ಇನ್ದಾದೀನಾಂ ಚ ನೇತಾರೋ ದಕ್ಷಮಾರೀಚಯೋಸ್ತಥಾ |

ಸಪ್ತರ್ಷೋಣಾಂ ತಥಾಽನ್ಯೇಷಾಂ ತಾನ್ನಮಸ್ಯಾಮಿ ಕಾಮದಾನ್ || 40 || 1,89.52

ಮನ್ವಾದೀನಾಂ ಚ ನೇತಾರಃ ಸೂರ್ಯಾಚನ್ದ್ರಮಸೋಸ್ತಥಾ |

ತಾನ್ನಮಸ್ಯಾಮ್ಯಹಂ ಸರ್ವಾನ್ಪಿತೃನಪ್ಯುದಧಾವಪಿ || 41 || 1,89.53

ನಕ್ಷತ್ರಾಣಾಂ ಗ್ರಹಾಣಾಂ ಚ ವಾಯ್ವಗ್ನೋರ್ನಭಸಸ್ತಥಾ |

ದ್ಯಾವಾಪೃಥಿವ್ಯೋಶ್ಚ ತಥಾ ನಮಸ್ಯಾಮಿ ಕೃತಾಂಜಲಿಃ || 42 || 1,89.54

ಪ್ರಜಾಪತೇಃ ಕಶ್ಯಪಾಯ ಸೋಮಾಯ ವರುಣಾಯ ಚ |

ಯೋಗೇಶ್ವರೇಭ್ಯಶ್ಚ ಸದಾ ನಮಸ್ಯಾಮಿ ಕೃತಾಂಜಲಿಃ || 43 || 1,89.55

నమో గణేభ్యః సప్తభ్యస్తథా లోకేషు సప్తసు |  
 స్వాయమ్భువే నమస్యామి బ్రహ్మణే యోగచక్షుషే || 44 || 1,89.56  
 సోమోధారాన్ధితృగణాన్యోగమూర్తిధరాన్స్తథా |  
 నమస్యామి తథా సోమం పితరం జగతామహమ్ || 45 || 1,89.57  
 అగ్నిరోపాన్స్తథ్యేవాన్యాన్నమస్యామి పితృనహమ్ |  
 అగ్నిసోమమయం విశ్వం యత ఏతదశేషతః || 46 || 1,89.58  
 యే చ తేజసి యే చ్యేతే సోమసూర్యాగ్నిమూర్తయః |  
 జగత్స్వరోపిణశ్చైవ తథా బ్రహ్మస్వరోపిణః || 47 || 1,89.59  
 తేభ్యోఽవిలేభ్యో యోగిభ్యః పితృభ్యో యతమానసః |  
 నమోనమో నమస్తేఽస్తు ప్రసేదన్తు స్వధాభుజః || 48 || 1,89.60  
 ఇతి శ్రీగారుడే మహాపురాణే పూర్వఖండే ప్రథమాంశాఖ్యే ఆచారకాండే  
 రుచికృతపితృస్తోత్రం నామ్యేకోననవతితమోఽధ్యాయాంతర్గతమ్ |

### **|| పితృస్తోత్రం-పితృస్తుతిః ||**

శ్రీగారుడే మహాపురాణే పితృస్తోత్రే రుచిస్తోత్రం నామ

ఊననవతితమోఽధ్యాయాంతర్గతమ్ |

**రుచిరువాచ...**

నమస్యేహం పితౄన్భక్త్యా యే వసన్త్యధిదేవతమ్ |

దేవైరపి హి తర్హ్యన్తే యే శ్రాద్ధేషు స్వధోత్తరైః || ౧||

నమస్యేహం పితౄన్స్వర్గే యే తర్హ్యన్తే మహర్షిభిః |

శ్రాద్ధైర్మనోమయైర్భక్త్యా భుక్తిముక్తిమభీప్సుభిః || ౨||

నమస్యేహం పితౄన్స్వర్గే సిద్ధాః సన్తర్పయన్తి యాన్ |

శ్రాద్ధేషు దివ్యైః సకలైరుపహరైరనుత్తమైః || ౩||

నమస్యేహం పితౄన్భక్త్యా యేరఘ్నంతే గుహ్యకైర్దివి ।  
 తన్మయత్వేన వాఙ్చద్భిర్భద్రమాత్యన్తికీం పరామ్ ॥ ౪॥  
 నమస్యేహం పితౄన్మర్యైరఘ్నంతే భువి యే సదా ।  
 శ్రాద్ధేషు శ్రద్ధయాభీష్టలోకపుష్టిప్రదాయినః ॥ ౫॥  
 నమస్యేహం పితౄన్విప్రైరఘ్నంతే భువి యే సదా ।  
 వాఙ్చితాభీష్టలాభాయ ప్రాజాపత్యప్రదాయినః ॥ ౬॥  
 నమస్యేహం పితౄన్యే వై తర్హంతేరణ్యవాసిభిః ।  
 వన్యైః శ్రాద్ధైర్యతాహరైస్తపోనిర్ధూతకల్మషైః ॥ ౭॥  
 నమస్యేహం పితౄన్విప్రైర్నైష్ఠికైర్ధర్మచారిభిః ।  
 యే సంయతాత్మభిర్నిత్యం సన్తర్హంతే సమాధిభిః ॥ ౮॥  
 నమస్యేహం పితౄన్శ్రాద్ధై రాజన్యాస్తర్పయన్తి యాన్ ।  
 కన్యైరశేషైర్విధివల్లోకద్వయఫలప్రదాన్ ॥ ౯॥  
 నమస్యేహం పితౄన్వైశ్చైరఘ్నంతే భువి యే సదా ।  
 స్వకర్మాభిరతైర్నిత్యం పుష్పధూపాన్నవారిభిః ॥ ౧౦॥  
 నమస్యేహం పితౄన్శ్రాద్ధై శూద్రైరపి చ భక్తితః ।  
 సన్తర్హంతే జగత్కృత్స్నం నామ్నా ఖ్యాతాః సుకాలినః ॥ ౧౧॥  
 నమస్యేహం పితౄన్శ్రాద్ధై పాతాల్ యే మహాసురైః ।  
 సన్తర్హంతే సుధాహారాస్త్యక్తదమ్భమదైః సదా ॥ ౧౨॥  
 నమస్యేహం పితౄన్శ్రాద్ధైరఘ్నంతే యే రసాతల్ ।  
 భోగైరశేషైర్విధివన్నాగైః కామానభీష్సుభిః ॥ ౧౩॥  
 నమస్యేహం పితౄన్శ్రాద్ధైః సర్వైః సన్తర్హంతాన్సదా ।

తత్రైవ విధివన్మన్తభోగసమ్పత్సమన్వితైః ॥ ౧౪॥

పితౄన్నమస్య నివసన్తి సాక్షాద్యే దేవలోకేఽథ మహీతలే వా ।

తథాఽన్తరిక్షే చ సురారిపూజ్యాస్తే వై ప్రతీచ్ఛన్తు మయోపనీతమ్ ॥ ౧౫॥

పితౄన్నమస్య పరమార్థభూతా యే వై విమానే నివసన్త్యమూర్తాః ।

యజన్తి యానస్తమలైర్మనోభిర్యోగీశ్వరాః క్లేశవిముక్తిహేతున్ ॥ ౧౬॥

పితౄన్నమస్య దివి యే చ మూర్తాః స్వధాభుజః కామ్యఫలాభిసన్ధౌ ।

ప్రదానశక్తాః సకలేప్పితానాం విముక్తిదా యేఽనభిసంహితేషు ॥ ౧౭॥

తృప్యన్తు తేఽస్మిన్పితరః సమస్తా ఇచ్ఛావతాం యే ప్రదిశన్తి కామాన్ ।

సురత్సమిన్ద్రత్సమితోఽధికం వా గజాశ్వరత్నాని మహాగృహాణి ॥ ౧౮॥

సోమస్య యే రశ్మిషు యేఽర్కబిమ్బే శుక్లే విమానే చ సదా వసన్తి ।

తృప్యన్తు తేఽస్మిన్పితరోఽన్నతోయైర్గన్ధాదినా పుష్టిమితో వ్రజన్తు ॥ ౧౯॥

యేషాం హుతేఽగ్నౌ హవిషా చ తృప్తిర్యే భుజ్జ్వతే విప్రశరీరసంస్థాః ।

యే పిణ్డదానేన ముదం ప్రయాన్తి తృప్యన్తు తేఽస్మిన్పితరోఽన్నతోయైః ॥ ౨౦॥

యే ఖడ్గమాంసేన సురైరభీష్టైః కృష్ణైస్తైర్దివ్య మనోహరైశ్చ ।

కాలేన శాకేన మహర్షివర్షైః సప్రీణితాస్తే ముదమత్ర యాన్తు ॥ ౨౧॥

కవ్యాన్యశేషాణి చ యాన్యభీష్టాన్యతీవ తేషాం మమ పూజితానామ్ ।

తేషాం సాన్నిధ్యమిహాన్తు పుష్పగన్ధామ్బుభోజ్యేషు మయా కృతేషు ॥ ౨౨॥

దినేదినే యే ప్రతిగృహ్లాతేఽర్చాం మాసాన్తపూజ్యా భువి యేఽష్టకాసు ।

యే వత్సరాన్తేఽభ్యుదయే చ పూజ్యాః ప్రయాన్తు తే మే పితరోఽత్ర తుష్టిమ్ ॥ ౨౩॥

పూజ్యా ద్విజానాం కుముదేన్దుభాసో యే క్షత్రియాణాం జ్వలనార్కవర్ణాః ।

తథా విశాం యే కనకావదాతా నీలీప్రభాః శూద్రజనస్య యే చ ॥ ౨౪॥  
 తేఽస్మిన్నమస్తా మమ పుష్పగన్ధధూపామ్బుభోజ్యాదినివేదనేన ।  
 తథాఽగ్నిహోమేన చ యాన్తి తృప్తిం సదా పితృభ్యః ప్రణతోఽస్మి తేభ్యః ॥ ౨౫॥  
 యే దేవపూర్వాణ్యభిత్పిహితోర శ్రన్తి కవ్యాని శుభాహృతాని ।  
 తృప్తాశ్చ యే భూతిస్సజ్జో భవన్తి తృప్యన్తు తేఽస్మిన్ప్రణతోఽస్మి తేభ్యః ॥ ౨౬॥  
 రక్షాంసి భూతాన్యసురాంస్తథోగ్రాత్రిర్ణాశయన్తు త్వశివం ప్రజానామ్ ।  
 ఆద్యాః సురాణామమరేశపూజ్యస్తృప్యన్తు తేఽస్మిన్ప్రణతోఽస్మితేభ్యః ॥ ౨౭॥  
 అగ్నిష్వాత్తా బర్హిషద ఆజ్యపాః సోమపాస్తథా ।  
 వ్రజన్తు తృప్తిం శ్రాద్ధేఽస్మిన్పితరస్తర్పితా మయా ॥ ౨౮॥  
 అగ్నిష్వాత్తాః పితృగణాః ప్రాచీం రక్షన్తు మే దిశమ్ ।  
 తథా బర్హిషదః పాన్తు యామ్యాం మే పితరః సదా ।  
 ప్రతీచీమాజ్యపాస్తద్వదుదీచీమపి సోమపాః ॥ ౨౯॥  
 రక్షోభూతపిశాచేభ్యస్తథైవాసురదోషతః ।  
 సర్వతః పితరో రక్షాం కుర్వన్తు మమ నిత్యశః ॥ ౩౦॥  
 విశ్వో విశ్వభుగారాధ్యో ధర్మో ధన్యః శుభాననః ।  
 భూతిదో భూతికృద్భూతిః పితృణాం యే గణా నవ ॥ ౩౧॥  
 కల్యాణః కల్యదః కర్తా కల్యః కల్యతరాశ్రయః ।  
 కల్యతాహేతురస్థః షడిమే తే గణాః స్మృతాః ॥ ౩౨॥  
 వరో వరేణ్యో వరదస్తుష్టిదః పుష్టిదస్తథా ।  
 విశ్వపాతా తథా ధాతా సప్తైతే చ గణాః స్మృతాః ॥ ౩౩॥  
 మహాన్మహాత్మా మహితో మహిమావాన్మహాబలః ।

గణాః పశ్చ తధైవైతే పితృణాం పాపనాశనాః ॥ ౩౪॥

సుఖదో ధనదశ్చాన్యో ధర్మదోఽన్యశ్చ భూతిదః ।

పితృణాం కథ్యతే చైవ తథా గణచతుష్టయమ్ ॥ ౩౫॥

ఏకత్రింశత్పితృగణా యైర్వాప్తమఖిలం జగత్ ।

త ఏవాత్ర పితృగణాస్తుష్యన్తు చ మదాహితాత్ ॥ ౩౬॥

**మార్కండేయ ఉవాచ ।**

ఏవం తు స్తువతస్తస్య తేజసోరాశిరుచ్ఛితః ।

ప్రాదుర్భూవ సహసా గగనవ్యాప్తికారకః ॥ ౩౭॥

తద్భుష్ట్యా సుమహత్తేజః సమాచ్ఛాద్య స్థితం జగత్ ।

జానుభ్యామవనీం గత్వా రుచిః స్తోత్రమిదంజ్ఞగౌ ॥ ౩౮॥

**రుచిరువాచ ।**

అర్చితానామమూర్తానాం పితృణాం దీప్తతేజసామ్ ।

నమస్యామి సదా తేషాం ధ్యానినాం దివ్యచక్షుషామ్ ॥ ౩౯॥

ఇన్ద్రాదీనాం చ నేతారో దక్షమారీచయోస్తథా ।

సప్తర్షీణాం తథాఽన్యేషాం తాన్నమస్యామి కామదాస్ ॥ ౪౦॥

మన్వాదీనాం చ నేతారః సూర్యాచన్ద్రమసోస్తథా ।

తాన్నమస్యామ్యహం సర్వాన్పితౄనప్యదధావపి ॥ ౪౧॥

నక్షత్రాణాం గ్రహాణాం చ వాయ్వగ్నోర్నభసస్తథా ।

ద్యావాపృథివ్యోశ్చ తథా నమస్యామి కృతాంజలిః ॥ ౪౨॥

ప్రజాపతేః కశ్యపాయ సోమాయ వరుణాయ చ ।

యోగేశ్వరేభ్యశ్చ సదా నమస్యామి కృతాంజలిః ॥ ౪౩॥

నమో గణేభ్యః సప్తభ్యస్తథా లోకేషు సప్తసు ।

స్వాయమ్భువే నమస్యామి బ్రహ్మణే యోగచక్షుషే ॥ ౪౪॥

సోమాధారాన్పితృగణాన్యోగమూర్తిధరాంస్తథా ।

నమస్యామి తథా సోమం పితరం జగతామహమ్ ॥ ౪౫॥

అగ్నిరూపాంస్తథైవాన్యాన్నమస్యామి పితృనహమ్ ।

అగ్నిసోమమయం విశ్వం యత ఏతదశేషతః ॥ ౪౬॥

యే చ తేజసి యే చైతే సోమసూర్యాగ్నిమూర్తయః ।

జగత్స్వరూపిణశ్చైవ తథా బ్రహ్మస్వరూపిణః ॥ ౪౭॥

తేభ్యఃఖిలేభ్యో యోగిభ్యః పితృభ్యో యతమానసః ।

నమోనమో నమస్తేస్తు ప్రసీదన్తు స్వధాభుజః ॥ ౪౮॥

ఇతి శ్రీగారుడే మహాపురాణే పూర్వఖండే ప్రథమాంశాఖ్యే ఆచారకాండే

రుచిక్యతపితృస్తోత్రం నామైకోననవతితమోఽధ్యాయాంతర్గతమ్ ।



## " ಧರ್ಮ ಪಿಂಡಾಃ - ಪಿತ್ಯ ಪೋಡಶೀ "

ಅಜಾತದಂತಾ ಯೇ ಕೇಚಿದ್ಯೇ ಚ ಗರ್ಭೇ ಪ್ರಪೀಡಿತಾಃ |

ತೇಷಾಮುದ್ಧರಣಾರ್ಥಾಯ ಇಮಂ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || 1 ||

ಹಲ್ಲು ಹುಟ್ಟುದಿರವಾಗಲೇ ಗರ್ಭದಲ್ಲಿಯೇ ಮೃತರಾದವರಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಅಗ್ನಿದಗ್ಧಾಶ್ಚ ಯೇ ಕೇಚಿನ್ನಾಮಗೋತ್ರ ವಿವರ್ಜಿತಾಃ |

ಸ್ವಗೋತ್ರೇ ಪರಗೋತ್ರೇ ಚ ತೇಭ್ಯಃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || 2 ||

ಸ್ವ ಪರ ವಂಶದಲ್ಲಿ ಅಗ್ನಿಯಲ್ಲಿ ಬಿದ್ದು ಸತ್ತು ನಾಮ ಗೋತ್ರವರಿಯದವರಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಉದ್ಬಂಧನಮೃತಾ ಯೇ ಚ ವಿಷ ಶಸ್ತ್ರ ಹತಾಶ್ಚ ಯೇ |

ಆತ್ಮೋಪಘಾತಿನೋ ಯೇ ಚ ತೇಭ್ಯಃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || 3 ||

ನೇಣು ಹಾಕಿಕೊಂಡು, ವಿಷದಿಂದ, ಶಸ್ತ್ರದಿಂದ ಆತ್ಮಘಾತ ಮಾಡಿಕೊಂಡವರಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಜಾತ್ಯಾಂತರ ಸಹಸ್ರೇಷು ಭ್ರಮಂತಿ ಸ್ವೇನ ಕರ್ಮಣಾ |

ಮನುಷ್ಯಾಂ ದುರ್ಲಭಂ ಯೇಷಾ ತೇಭ್ಯಃ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || 4 ||

ಕರ್ಮಾನುಸಾರ ಸಹಸ್ರಾರು ಜಾತಿಗಳಲ್ಲಿ ಹುಟ್ಟಿ ತಿರುಗಿ ಮನುಷ್ಯ ಜಾತಿ ದುರ್ಲಭವಾದವರಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ರೌರವೇ ಚಾಂಧತಾಮಿಸ್ರೇ ಕಾಲಸೂತ್ರೇ ಚ ಯೇ ಗತಾಃ |

ತೇಷಾಮುದ್ಧರಣಾರ್ಥಾಯ ಇಮಂ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || 5 ||

ರೌರವ, ಅಂಧ ತಾಮಿಸ್ರ, ಕಾಲಸೂತ್ರ ನರಕದಲ್ಲಿ ಬಿದ್ದವರಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಅಸಂಖ್ಯಯಾತನಾಸಂಸ್ಥಾ: ಯೇ ನೀತಾ ಯಮಶಾಸನೈ: |

ತೇಷಾಮುದ್ಧರಣಾರ್ಥಾಯ ಇಮಂ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || 6 ||

ಶ್ರೀ ಯಮಧರ್ಮರಾಜರ ಅಪ್ಪಣೆಯಿಂದ ಒಯ್ಯಲ್ಪಟ್ಟು ಲೆಕ್ಕವಿಲ್ಲದ ನರಕಗಳಲ್ಲಿ ಬಿದ್ದವರಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ದಿವ್ಯಂತರಿಕ್ಷಭೂಯಿಷ್ಠಾ: ಪಿತರೋ ಬಾಂಧವಾದಯ: |

ತೇಷಾಮುದ್ಧರಣಾರ್ಥಾಯ ಇಮಂ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || 7 ||

ಸ್ವರ್ಗ - ಆಕಾಶ - ಭೂಮಿಗಳಲ್ಲಿ ಇದ್ದವರಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಅನೇಕಯತಾನಸಂಸ್ಥಾ: ಪ್ರೇತಲೋಕೇ ಭಯಂ ಗತಾ: |

ತೇಷಾಮುದ್ಧರಣಾರ್ಥಾಯ ಇಮಂ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || 8 ||

ಯಮ ಲೋಕದಲ್ಲಿ ಅನೇಕ ನರಕಗಳಲ್ಲಿ ಭಯದಲ್ಲಿದ್ದವರಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ತೀರ್ಯಗ್ಯೋನಿಗತಾ ಯೇ ಚ ವೃಕ್ಷ ಯೋನಿಗತಾಶ್ಚ ಯೇ |

ತೇಷಾಮುದ್ಧರಣಾರ್ಥಾಯ ಇಮಂ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || 9 ||

ಪಶು ಮತ್ತು ವೃಕ್ಷ ಜಾತಿಯಲ್ಲಿ ಹುಟ್ಟಿದವರಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಅಸಿಪತ್ರವನೇ ಘೋರೇ ಕುಂಭೀಪಾಕೇ ಚ ಯೇ ಗತಾ: |

ತೇಷಾಮುದ್ಧರಣಾರ್ಥಾಯ ಇಮಂ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || 10 ||

ಅಸಿಪತ್ರವನ ಮತ್ತು ಕುಂಭೀಪಾಕದಲ್ಲಿ ಬಿದ್ದವರಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ವಿದ್ಯುದ್ಭಿದಂಷ್ಟ್ರಿಭಿಸ್ಸರ್ಪೈರ್ವಿಷವಾರಿದವಾಗ್ನಿಭಿಃ |

ಶಸ್ತ್ರಾಸ್ತ್ರದಂಡ ಪಾಷಾಣೈರ್ನಖಿಭಿಃ ಶೃಂಗಿಭಿರ್ಹಯೈಃ |

ಕುಷ್ಠಾಪಾಸ್ತ್ರರೂತಾಭಿರ್ಭಗಂದರಲೋದರೈಃ |

ಗಂಡಮಾಲಾಪಾಂಡುರೋಗೈಃ ಕ್ಷಯವ್ಯಾಧಿಹತಾಶ್ಚ ಯೇ |

ತೇಷಾಮುಧ್ಧರಣಾರ್ಥಾಯ ಇಮಂ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || 11 ||

ಮಿಂಚು, ಹಂದಿ ಮೊದಲಾದ ದಾಡೆಯ ಪ್ರಾಣಿ, ಹಾವು, ವಿಷ, ನೀರು, ಕಾಡ್ಲಿಚ್ಚು, ಶಸ್ತ್ರಾಸ್ತ್ರ, ಕೋಲು, ಕಲ್ಲು, ಉಗುರುಳ್ಳ ಪ್ರಾಣಿ, ಕೋಡುಳ್ಳ ಪ್ರಾಣಿಗಳು, ಕುದುರೆಗಳು ಇವುಗಳಿಂದ ಸತ್ತವರಿಗೆ, ಕುಷ್ಠ - ಅಪಸ್ಮಾರ, ಲೂತಿ, ಭಗಂಧರ, ಜಲೋದರ, ಗಂಡಮಾಲೆ, ಕಾಮಾಲೆ, ಕ್ಷಯ ರೋಗಗಳಿಂದ ಸತ್ತವರಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಬ್ರಹ್ಮಸ್ವಹಾರಿಣೋ ಯೇ ಚ ಸುರಾಪಾಃ ಸ್ವರ್ಣಹಾರಿಣಃ |

ಗುರುದಾರರತಾ ಮೂಢಾಃ ಪರದಾರರತಾಶ್ಚ ಯೇ |

ತೇಷಾಮುಧ್ಧರಣಾರ್ಥಾಯ ಇಮಂ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || 12 ||

ಬ್ರಾಹ್ಮಣರ ಸ್ವೊತ್ತನ್ನು ಅಪಹರಿಸಿದವರು, ಕಳ್ಳು ಕುಡಿದವರು, ಚೆನ್ನ ಕದ್ದವರು, ಗುರುಪತ್ನಿ ಸಂಸರ್ಗ ಮಾಡಿದವರು, ಪರಸ್ತ್ರೀ ಸಂಸರ್ಗ ಮಾಡಿದ ಮೂಢರು ಇವರಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಗೋಬ್ರಾಹ್ಮಣವಧೋಪೇತಾ ಯೇ ಚಾನ್ಯೈಃಪ್ರಾತತಾಯಿನಃ |

ಅಗಮ್ಯಾಗಮನೇಯುಕ್ತಾ ದ್ಯುತಾಸಕ್ತಾ ನರಾಶ್ಚ ಯೇ |

ತೇಷಾಮುಧ್ಧರಣಾರ್ಥಾಯ ಇಮಂ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || 13 ||

ಗೋ - ಬ್ರಾಹ್ಮಣರನ್ನು ಹತ್ಯೆ ಮಾಡಿದವರು, ಕಟುಕ ಸ್ವಭಾವದವರು, ಸಂಸರ್ಗಕ್ಕೆ  
ಅಯೋಗ್ಯಳಾದ ಸ್ತ್ರೀ ಸಂಸರ್ಗ ಮಾಡಿದವರು, ಜೂಜಾಡಿದವರು ಮೊದಲಾದ  
ಇವರುಗಳಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಯೇ ಕೇಚಿತ್ಪ್ರೇತರೂಪೇಣ ವರ್ತಂತೇ ಪಿತರೋ ಮಮ |

ತೇಷಾಮುದ್ಧರಣಾರ್ಥಾಯ ಇಮಂ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ || 14 ||

ಪ್ರೇತರಾದವರಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಆ ಬ್ರಾಹ್ಮಣೋ ಪಿತೃ ವಂಶ ಜಾತಾ ಮಾತುಸ್ತಥಾ ವಂಶಭವಾ ಮದೀಯಾಃ |

ವಂಶದ್ವಯೇಽಸ್ಮಿನ್ ಮಮ ದಾಸಭೂತಾ ಭೃತ್ಯಾಸ್ತಥೈವಾಶ್ರಿತಸೇವಕಾಶ್ಚ |

ಮಿತ್ರಾಣಿ ಸಖ್ಯಃ ಪಶವಶ್ಚ ವೃಕ್ಷಾ ದೃಷ್ಟಾಶ್ಚ ಸ್ಪೃಷ್ಟಾಶ್ಚ ಕೃತೋಪಕಾರಾಃ |

ಜನ್ಮಾಂತರೇ ಯೇ ಮಮ ಸಂಗತಾಶ್ಚ ತೇಭ್ಯಃ ಸ್ವಥಾ ಪಿಂಡಂ ದದಾಮಿ || 15 ||

ಬ್ರಹ್ಮ ಪರ್ಯಂತ ಪಿತೃ ವಂಶದಲ್ಲಿದ್ದವರಿಗೆ, ಹಾಗೆಯೇ ತಾಯಿಯ ಕುಲದವರಿಗೆ, ಮಾತಾ  
ಪಿತೃ ವಂಶದಲ್ಲಿ ದಾಸರು, ಸಂಬಳಕ್ಕಿದವರು, ಆಶ್ರಯಿಸಿಕೊಂಡಿದ್ದವರು, ಸೇವಕರು,  
ಗೆಳೆಯರು, ಪಶುಗಳು, ವೃಕ್ಷಗಳು, ನೋಡಲ್ಪಟ್ಟವರು, ಮುತ್ತಲ್ಪಟ್ಟವರು, ಉಪಕಾರ  
ಮಾಡಿದವರು, ಜನ್ಮಾಂತರದಲ್ಲಿ ನನ್ನೊಡನೆ ಇದ್ದವರಿಗೆ ಈ ಪಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಪಿತೃ ವಂಶೇ ಮೃತಾ ಯೇ ಚ ಮಾತೃವಂಶೇ ತಥೈವ ಚ |

ಗುರು ಶ್ವಶುರ ಬಂಧೂನಾಂ ಯೇ ಚಾನ್ಯೇ ಬಾಂಧವಾಃ ಸ್ಮೃತಾಃ |

ಯೇ ಮೇ ಕುಲೇ ಲುಪ್ತಪಿಂಡಾಃ ಪುತ್ರದಾರ ವಿವರ್ಜಿತಾಃ |

ಕ್ರಿಯಾಲೋಪಗತಾಶ್ಚೈವ ಜಾತ್ಯಂಧಾಃ ಪಂಗಾವಸ್ತಥಾ |

ವಿರೂಪಾ ಆಮಗರ್ಭಾಶ್ಚ ಜ್ಞಾತಾಜ್ಞಾತಾಃ ಕುಲೇ ಮಮ |

ತೇ ಸರ್ವೇ ತೃಪ್ತಿಮಾಯಾಂತು ಪಿಂಡದಾನೇನ ಸರ್ವದಾ || 16 ||

ತಂದೆ - ತಾಯಿ - ಬಂಧು ವಂಶದಲ್ಲಿ ಮೃತರಾಗಿ ತನ್ನ ವಂಶದಲ್ಲಿ ಪತ್ನಿ, ಪುತ್ರರು ಇಲ್ಲದೆ  
ಪಿಂಡವಿಲ್ಲದವರು, ಸಂಧ್ಯಾವಂದನಾದಿ ಕ್ರಿಯೆ ಇಲ್ಲದವರು, ಕುರುಡರು, ಕುಂಟರು, ವಿಕಾರ  
ರೂಪದವರು, ಗರ್ಭದಲ್ಲೇ ಮೃತರಾದವರು, ತಿಳಿಯಲ್ಪಟ್ಟವರಾಗಲಿ,  
ತಿಳಿಯಲ್ಪಡದವರಾಗಲಿ ಸರ್ವರೂ ಸರ್ವದಾ ಈ ಪಿಂಡದಾನದಿಂದ ತೃಪ್ತರಾಗಲಿ!!

ನಾನಾ ವಿಧೇಷು ಪಾಪೇಷು ರತಾ ನಿತ್ಯಂ ಮದೋದ್ಧತಾಃ |

ತೇಷಾಂ ಪಿಂಡೋ ಮಯಾ ದತ್ತೋ ಹೃಕ್ಷಯ್ಯ ಉಪತಿಷ್ಠತಾಮ್ || 17 ||

ಅನೇಕ ತರದ ಪಾಪಗಳನ್ನು ಮಾಡುತ್ತಾ ಮದಭರಿತರಾಗಿದ್ದವರಿಗೆ ಈ ಪಿಂಡವು ಅಕ್ಷಯ  
ತೃಪ್ತಿಯನ್ನುಂಟು ಮಾಡಲಿ!

ಉತ್ಸನ್ನ ಕುಲ ವಂಶ್ಯಾನಾಂ ಯೇಷಾಂ ದಾತಾ ಕುಲೇ ನ ಹಿ |

ಧರ್ಮಪಿಂಡೋ ಮಯಾ ದತ್ತೋ ಹೃಕ್ಷಯ್ಯ ಉಪತಿಷ್ಠತಾಮ್ || 18 ||

ವಂಶವೂ, ವಂಶದವರೂ ನಷ್ಟವಾಗಿ ಪಿಂಡ ಕೊಡತಕ್ಕವರು ಇಲ್ಲದವರಿಗೆ ಈ  
ಧರ್ಮಪಿಂಡವು ಕೊಡಲ್ಪಟ್ಟಿದೆ. ಆದುದರಿಂದ ಅವರಿಗೆ ಅಕ್ಷಯ ತೃಪ್ತಿಯಾಗಲಿ!!



" ಧರ್ಮ ಪಿಂಡಾಃ - ಪಿತೃ ಪೋಷಣೆ "

ಅಜಾತದಂತಾ ಯೇ ಕೇವಿದ್ಯೈ ಚ ಗರ್ಭೈ ಪ್ರಪಿಡಿತಾಃ |

ತೇಷಾಮುಧ್ಧರಣಾರ್ಥಾಯ ಇಮಂ ಪಿಂಡಂ ದದಾಮ್ಯಹಮ್ ||1||

హల్లు హుట్టుదిరవాగలే గర్బదల్లియే మృతరాదవరిగె ఈ పిండవన్ను  
కొడుతైనె.

అగ్నిదగ్ధాశ్చ యే కేచిన్నామగోత్ర వివర్జితాః |  
స్వగోత్రే పరగోత్రే చ తేభ్యః పిండం దదామ్యహమ్ || 2 ||

స్వ పర వంశదల్లి అగ్నియల్లి బిడ్డు సత్తు నామ గోత్రవరియదవరిగె ఈ  
పిండవన్ను కొడుతైనె.

ఉద్బంధనమృతా యే చ విష శస్త్ర హతాశ్చ యే |  
ఆత్మోపఘాతినో యే చ తేభ్యః పిండం దదామ్యహమ్ || 3 ||

నేణు హాకికొండు, విషదింద, శత్రుదింద ఆత్మఘాత మాడికొండవరిగె ఈ  
పిండవన్ను కొడుతైనె.

జాత్యాంతర సహస్రేషు భ్రమంతి స్వేన కర్మణా |  
మనుష్యాం దుర్లభం యేషా తేభ్యః పిండం దదామ్యహమ్ || 4 ||

కర్మానుసార సహస్రారు జాతిగళల్లి హుట్టి తిరుగి మనుష్య జాతి  
దుర్లభవాదవరిగె ఈ పిండవన్ను కొడుతైనె.

రౌరవే చాంధతామిస్రే కాలసూత్రే చ యే గతాః |  
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 5 ||

రౌరవ, అంధ తామిస్ర, కాలసూత్ర నరకదల్లి బిడ్డవరిగె ఈ పిండవన్ను  
కొడుతైనె.

అసంఖ్యయాతనాసంస్థాః యే నీతా యమశాసనైః |  
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 6 ||

శ్రీ యమధర్మరాజర అప్పణెయింద ఒయ్యల్పట్టు లెక్కవిల్లద నరకగళల్లి  
బిడ్డవరిగె ఈ పిండవన్ను కొడుతైనె.

దివ్యంతరిక్ష భూయిష్ఠాః పితరో బాంధవాదయః |  
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 7 ||

స్వర్గ - ఆకాశ - భూమిగళల్లి ఇద్దవరిగె ఈ పిండవన్ను కొడుతైనె.

అనేకయతానసంస్థా: ప్రేతలోకే భయం గతాః |  
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 8 ||

యమ లోకదల్లి అనేక నరకగళల్లి భయదల్లిద్దవరిగె ఈ పిండవన్ను కొడుతైనె.

తిర్యగ్యోనిగతా యే చ వృక్ష యోనిగతాశ్చ యే |  
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 9 ||

పశు మత్తు వృక్ష జాతియల్లి హుట్టిదవరిగె ఈ పిండవన్ను కొడుతైనె.

అసిపత్రవనే ఘోరే కుంభీపాకే చ యే గతాః |  
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 10 ||

అసిపత్రవన మత్తు కుంభీపాకదల్లి బిద్దవరిగె ఈ పిండవన్ను కొడుతైనె.

విద్యుద్భిర్గంఢిభిస్సర్పైర్విషవారిదవాగ్నిభి: |  
శస్త్రాస్త్రదండ పాషాణైర్నఖిభి: శృంగిభిర్దయై: |  
కుఘాపాస్మరలూతాభిర్భగందరలోదరై: |  
గండమాలాపాండురోగై: క్షయవ్యాధిహతాశ్చ యే |  
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 11 ||

మించు, హంది మొదలాద దాడెయ ప్రాణి, హావు, విష, నీరు, కాఢీచ్చు, శస్త్రాస్త్ర,  
కోలు, కల్లు, ఉగురుళ్ళ ప్రాణి, కోడుళ్ళ ప్రాణిగళు, కుదురెగళు ఇవుగళింద  
సత్తవరిగె, కుఘ - అపస్మార, లూతి, భగంధర, జలోదర, గండమాలె, కామాలె,  
క్షయ రోగగళింద సత్తవరిగె ఈ పిండవన్ను కొడుతైనె.

బ్రహ్మస్వహోరిణో యే చ సురాపా: స్వర్ణహోరిణః |  
గురుదారరతా మూఢా: పరదారరతాశ్చ యే |  
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 12 ||

బ్రాహ్మణర స్వోత్తన్ను అపహరిసిదవరు, కళ్ళు కుడిదవరు, చిన్న కద్దవరు,  
గురుపత్ని సంసర్గ మాడిదవరు, పరస్త్రీ సంసర్గ మాడిద మూఢరు ఇవరిగె ఈ  
పిండవన్ను కొడుతైనె.

గోబ్రాహ్మణవధోపేతా యే చాన్యేఽప్యతతాయినః |  
అగమ్యాగమనేయుక్తా ద్యూతాసక్తా నరాశ్చ యే |  
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 13 ||

గో - బ్రాహ్మణరన్ను హత్యే మాడిదవరు, కటుక స్వభావదవరు, సంసర్గకై  
అయోగ్యులైన స్త్రీ సంసర్గ మాడిదదవరు, జూజూడిదవరు మొదలైన  
ఇవరుగలిగె ఈ పిండవన్ను కొడుతైనె.

యే కేచిత్ప్రేతరూపేణ వర్తంతే పితరో మమ |  
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 14 ||

ప్రేతరాదవరిగె ఈ పిండవన్ను కొడుతైనె.

ఆ బ్రాహ్మణో పితృ వంశ జాతా మాతుస్తథా వంశభవా మదీయాః |  
వంశద్వయేఽస్మిన్ మమ దాసభూతా భృత్యాస్తథైవాశ్రితసేవకాశ్చ |  
మిత్రాణి సఖ్యాః పశవశ్చ వృక్షా దృష్టాశ్చ స్పృష్టాశ్చ కృతోపకారాః |  
జన్మాంతరే యే మమ సంగతాశ్చ తేభ్యః స్వధా పిండం దదామి || 15 ||

బ్రహ్మ పర్యంత పితృ వంశదల్లిద్దవరిగె, హగయే తాయయ కులదవరిగె, మాతా  
పితృ వంశదల్లి దాసరు, సంబళక్కిదవరు, ఆశ్రయిసికొండిద్దవరు, సేవకరు,  
గెళాయరు, పశుగళు, వృక్షగళు, నోడల్పట్టవరు, ముత్తల్పట్టవరు, ఉపకార  
మాడిదవరు, జన్మాంతరదల్లి నన్నొడనె ఇద్దవరిగె ఈ పిండవన్ను కొడుతైనె.

పితృ వంశే మృతా యే చ మాతృవంశే తథైవ చ |  
గురు శ్వశుర బంధూనాం యే చాన్యే బంధవాః స్మృతాః |  
యే మే కులే లుప్తపిండాః పుత్రదార వివర్జితాః |  
క్రియాలోపగతాశ్చైవ జాత్యంధాః పంగావస్తథా |  
విరూపా ఆమగర్భాశ్చ జ్ఞాతాజ్ఞాతాః కులే మమ |  
తే సర్వే తృప్తిమాయాంతు పిండదానేన సర్వదా || 16 ||

తందె - తాయి - బంధు వంశదల్లి మృతరాగి తన్న వంశదల్లి పత్తి, పుత్రరు  
ఇల్లదె పిండవిల్లదవరు, సంధ్యావందనాది క్రియె ఇల్లదవరు, కురుడరు,  
కుంటరు, వికార రూపదవరు, గర్భదల్లే మృతరాదవరు, తిళియల్పట్టవరాగలి,  
తిళియల్పడదవరాగలి సర్వరూ సర్వదా ఈ పిండదానదింద తృప్తరాగలి!!

నానా విధేషు పాపేషు రతా నిత్యం మదోద్ధతాః |  
తేషాం పిండో మయా దత్తో హ్యక్షయ్య ఉపతిష్ఠతామ్ || 17 ||

అనేక తరద పాపగళన్ను మాడుతూ మదభరితరాగిద్దవరిగె ఈ పిండవు అక్షయ  
తృప్తియన్నంటు మాడలి!

ఉత్సన్న కుల వంశ్యానాం యేషాం దాతా కులే న హి |  
ధర్మపిండో మయా దత్తో హ్యక్షయ్య ఉపతిష్ఠతామ్ || 18 ||

వంశవూ, వంశదవరూ నష్టవాగి పిండ కొడతక్కవరు ఇల్లదవరిగె ఈ  
ధర్మపిండవు కొడల్పట్టిదె. ఆదుదరింద అవరిగె అక్షయ తృప్తియాగలి!!

## " ధర్మ పిండా: - పితృ షోడశీ "

అజాతదంతా యే కేచిద్యే చ గర్భే ప్రప్రీడితాః |  
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 1 ||

అగ్నిదగ్ధాశ్చ యే కేచిన్నామగోత్ర వివర్జితాః |  
స్వగోత్రే పరగోత్రే చ తేభ్యః పిండం దదామ్యహమ్ || 2 ||

ఉద్బంధనమృతా యే చ విష శస్త్ర హతాశ్చ యే |  
ఆత్మోపఘాతినో యే చ తేభ్యః పిండం దదామ్యహమ్ || 3 ||

జాత్యాంతర సహస్రేషు భ్రమంతి స్వేన కర్మణా |  
మనుష్యాం దుర్లభం యేషా తేభ్యః పిండం దదామ్యహమ్ || 4 ||

రౌరవే చాంధతామిస్రే కాలసూత్రే చ యే గతాః |  
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 5 ||

असंख्ययातनासंस्थाः ये नीता यमशासनैः ।  
तेषामुद्धरणार्थाय इमं पिंडं ददाम्यहम् ॥ 6 ॥

दिव्यंतरिक्षभूयिष्ठाः पितरो बांधवादयः ।  
तेषामुद्धरणार्थाय इमं पिंडं ददाम्यहम् ॥ 7 ॥

अनेकयतानसंस्थाः प्रेतलोके भयं गताः ।  
तेषामुद्धरणार्थाय इमं पिंडं ददाम्यहम् ॥ 8 ॥

तिर्यग्योनिगता ये च वृक्ष योनिगताश्च ये ।  
तेषामुद्धरणार्थाय इमं पिंडं ददाम्यहम् ॥ 9 ॥

असिपत्रवने घोरे कुंभीपाके च ये गताः ।  
तेषामुद्धरणार्थाय इमं पिंडं ददाम्यहम् ॥ 10 ॥

विद्युद्भिर्दंष्ट्रिभिस्सर्पैर्विषवारिदवाग्निभिः ।  
शस्त्रास्त्रदंड पाषाणैर्नखिभिः शृंगिभिर्हयैः ।  
कुष्ठापास्मरलूताभिर्भगंदरलोदरैः ।  
गंडमालापांडुरोगैः क्षयव्याधिहताश्च ये ।  
तेषामुद्धरणार्थाय इमं पिंडं ददाम्यहम् ॥ 11 ॥

ब्रह्मस्वहारिणो ये च सुरापाः स्वर्णहारिणः ।  
गुरुदाररता मूढाः परदाररताश्च ये ।  
तेषामुद्धरणार्थाय इमं पिंडं ददाम्यहम् ॥ 12 ॥

गोब्राह्मणवधोपेता ये चान्येऽप्याततायिनः ।

अगम्यागमनेयुक्ता द्यूतासक्ता नराश्च ये ।  
तेषामुद्धरणार्थाय इमं पिंडं ददाम्यहम् ॥ 13 ॥

ये केचित्प्रेतरूपेण वर्तन्ते पितरो मम ।  
तेषामुद्धरणार्थाय इमं पिंडं ददाम्यहम् ॥ 14 ॥

आ ब्राह्मणो पितृ वंश जाता मातुस्तथा वंशभवा मदीयाः ।  
वंशद्वयेऽस्मिन् मम दासभूता भृत्यास्तथैवाऽश्रितसेवकाश्च ।  
मित्राणि सख्यः पशवश्च वृक्षा दृष्टाश्च स्पृष्टाश्च कृतोपकाराः ।  
जन्मांतरे ये मम संगताश्च तेभ्यः स्वधा पिंडं ददामि ॥ 15 ॥

पितृ वंशे मृता ये च मातृवंशे तथैव च ।  
गुरु श्वशुर बंधूनां ये चान्ये बांधवाः स्मृताः ।  
ये मे कुले लुप्तपिंडाः पुत्रदार विवर्जिताः ।  
क्रियालोपगताश्चैव जात्यन्धाः पंगावस्तथा ।  
विरूपा आमगर्भाश्च ज्ञाताज्ञाताः कुले मम ।  
ते सर्वे तृप्तिमायांतु पिंडदानेन सर्वदा ॥ 16 ॥

नाना विधेषु पापेषु रता नित्यं मदोद्धताः ।  
तेषां पिंडो मया दत्तो ह्यक्षय्य उपतिष्ठताम् ॥ 17 ॥

उत्सन्न कुल वंश्यानां येषां दाता कुले न हि ।  
धर्मपिंडो मया दत्तो ह्यक्षय्य उपतिष्ठताम् ॥ 18 ॥

### " dharma piṇḍā: - pitṛ ṣoḍaśī "

ajātadamtā ye kecidye ca garbhe prapīditāḥ |  
teṣāmuuddharaṇārthāya imaṁ piṇḍaṁ dadāmyaham || 1 ||  
agnidagdhāśca ye kecinnāmagotra vivarjitāḥ |  
svagotre paragotre ca tebhya: piṇḍaṁ dadāmyaham || 2 ||

udbaṁdhanamṛtā ye ca viṣa śāstra hatāśca ye |  
ātmopaghātino ye ca tebhya: piṁḍaṁ dadāmyaham || 3 ||

jātyāṁ tara sahasreṣu bhramanti svena karmaṇā |  
manuṣyāṁ durlabhaṁ yeṣā tebhya: piṁḍaṁ dadāmyaham || 4 ||

raurave cāṁdhatāmisre kālasūtre ca ye gatāḥ |  
teṣāṁuddharaṇārthāya imaṁ piṁḍaṁ dadāmyaham || 5 ||

asaṁkhyayātanāsaṁsthā: ye nītā yamaśāsanai: |  
teṣāṁuddharaṇārthāya imaṁ piṁḍaṁ dadāmyaham || 6 ||

divyaṁtarikṣabhūyiṣṭhā: pitaro bāṁdhavādayaḥ |  
teṣāṁuddharaṇārthāya imaṁ piṁḍaṁ dadāmyaham || 7 ||

anekayatānaśaṁsthā: pretaloke bhayaṁ gatāḥ |  
teṣāṁuddharaṇārthāya imaṁ piṁḍaṁ dadāmyaham || 8 ||

tiryagyonigatā ye ca vṛkṣa yonigatāśca ye |  
teṣāṁuddharaṇārthāya imaṁ piṁḍaṁ dadāmyaham || 9 ||

asipatravane ghore kuṁbhīpāke ca ye gatāḥ |  
teṣāṁuddharaṇārthāya imaṁ piṁḍaṁ dadāmyaham || 10 ||

vidyudbhirda0ṣṭribhissarpairviṣavāridavāgnibhi: |  
śastrāstradaṃḍa pāṣāṇairnakhibhi: śṛṃgibhirhayai: |  
kuṣṭhāpāsmaralūtābhirbhagaṃdaralodarai: |  
gaṃḍamālāpāṃḍurogai: kṣayavyādhihatāśca ye |  
teṣāmuddharaṇārthāya imaṃ piṃḍaṃ dadāmyaham || 11 ||

brahmasvahāriṇo ye ca surāpā: svarṇahāriṇaḥ |  
gurudāraratā mūḍhā: paradāraratāśca ye |  
teṣāmuddharaṇārthāya imaṃ piṃḍaṃ dadāmyaham || 12 ||

gobrāhmaṇavadhopetā ye cānyespyātātāyinaḥ |  
agamyāgamaneyuktā dyūtāsaktā narāśca ye |  
teṣāmuddharaṇārthāya imaṃ piṃḍaṃ dadāmyaham || 13 ||

ye kecitpretarūpeṇa varta0te pitaro mama |  
teṣāmuddharaṇārthāya imaṃ piṃḍaṃ dadāmyaham || 14 ||

ā brāhmaṇo piṭṛ vaṃśa jātā mātustathā vaṃśabhavā madīyā: |  
vaṃśadvayessmin mama dāsabhūtā  
bhṛtyāstathaivāśśritasevakāśca |  
mitrāṇi sakhya: paśavaśca vṛkṣā dṛṣṭāśca sprṣṭāśca kṛtopakārāḥ |  
janmāṃtare ye mama saṃgatāśca tebhya: svadhā piṃḍaṃ  
dadāmi || 15 ||

piṭṛ vaṃśe mṛtā ye ca mātṛvaṃśe tathaiva ca |

guru śvaśura baṁdhūnā0 ye cānye bāṁdhavā: smṛtāḥ |  
ye me kule luptapiṁdā: putradāra vivarjitā: |  
kriyālopagatāścaiva jātya0dhā: paṁgāvastathā |  
virūpā āmagarbhāśca jñātājñātā: kule mama |  
te sarve tṛptimāyāṁtu piṁdadānena sarvadā || 16 ||

nānā vidheṣu pāpeṣu ratā nityaṁ madoddhatāḥ |  
teṣā0 piṁdo mayā datto hyakṣayya upatiṣṭhatām || 17 ||

utsanna kula vaṁśyānā0 yeṣā0 dātā kule na hi |  
dharmapiṁdo mayā datto hyakṣayya upatiṣṭhatām || 18 ||

What is Gaya Sraaddha (significance, glory, merits, Gaya kshethra mahatmya, holy places @ Gaya, TheerthaVidhi @ Gaya) & many other holy places like Mathru Gaya (Siddhpur), KaAsi, Prayaga, Namisharanya, Dwaraka, Somnath, etc. you may like to read from a related eBook titled **Theetha Yaathra – A Pilgrimage (Part-1)** from my desk @

<https://archive.org/details/theertha-yaathra-a-pilgrimage-e-book>

<https://drive.google.com/file/d/1qhK3IEkLFFBTIV5zW7aXsq6Pq4O1uDl4/view?usp=sharing>

ಪಿತ್ಯಗಣ ಸಂಧಿ

(ಶ್ರೀಜಗನ್ನಾಥದಾಸಾರ್ಯ ವಿರಚಿತ ಹರಿಕಥಾಮೃತಸಾರ)

ಹರಿಕಥಾಮೃತಸಾರ ಗುರುಗಳ ಕರುಣದಿಂದಾಪನಿತು ಕೇಳುವೆ/  
ಪರಮ ಭಗವದ್ಭಕ್ತರು ಇದನಾದರದಿ ಕೇಳುವುದು||

ಕೃತಿರಮಣ ಪ್ರದ್ಯುಮ್ನ ವಸುದೇವತೆಗಳು ಅಹಂಕಾರ ತ್ರಯದೊಳು  
ಚತುರವಿಂಶತಿ ರೂಪದಿಂದಲಿ ಭೋಜ್ಯನೆನಿಸುವನು  
ಹುತವಹಾಕ್ಷ ಅಂತರ್ಗತ ಜಯಾಪತಿಯು ತಾನೇ ಮೂರಧಿಕ ತ್ರಿಂಶತಿ ಸುರೂಪದಿ  
ಭೋಕ್ತು ಎನಿಸುವ ಭೋಕ್ತುಗಳೊಳಿದ್ದು||1||

ಆರಧಿಕ ಮೂವತ್ತು ರೂಪದಿ ವಾರಿಜಾಪ್ತನೊಳು ಇರುತಿಹನು  
ಮಾಯಾರಮಣ ಶ್ರೀ ವಾಸುದೇವನು ಕಾಲನಾಮದಲಿ  
ಮೂರುವಿಧ ಪಿತ್ಯಗಳೊಳು ವಸು ತ್ರಿಪುರಾರಿ ಆದಿತ್ಯಗ ಅನಿರುದ್ಧನು  
ತೋರಿಕೊಳ್ಳದೆ ಕರ್ತೃ ಕರ್ಮ ಕ್ರಿಯನು ಎನಿಸಿಕೊಂಬ||2||

ಸ್ವವಶ ನಾರಾಯಣನು ತಾ ಷಣ್ಮವತಿ ನಾಮದಿ ಕರೆಸುತಲಿ  
ವಸು ಶಿವ ದಿವಾಕರ ಕರ್ತೃ ಕರ್ಮ ಕ್ರಿಯೆಗಳೊಳಗಿದ್ದು  
ನೆವನವಿಲ್ಲದೆ ನಿತ್ಯದಲಿ ತನ್ನವರು ಮಾಡುವ ಸೇವೆ ಕೈಕೊಂಡು  
ಅವರ ಪಿತ್ಯಗಳಿಗೀವ ಅನಂತಾನಂತ ಸುಖಗಳನು||3||

ತಂತು ಪಟದಂದದಲಿ ಲಕ್ಷ್ಮೀಕಾಂತ ಪಂಚಾತ್ಮಕನು ಎನಿಸಿ  
ವಸು ಕಂತು ಹರ ರವಿ ಕರ್ತೃಗಳೊಳಿದ್ದು  
ಅನವರತ ತನ್ನ ಚಿಂತಿಸುತ ಸಂತರನು ಗುರು ಮಧ್ವಾಂತರಾತ್ಮಕ ಸಂತೈಸುವನು  
ಸಂತತ ಅಖಿಳಾರ್ಥಗಳ ಪಾಲಿಸಿ ಇಹ ಪರಂಗಳಲಿ||4||

ತಂದೆ ತಾಯ್ಗಳ ಪ್ರೀತಿಗೋಸುಗ ನಿಂದ್ಯ ಕರ್ಮವ ತೊರೆದು  
ವಿಹಿತಗಳು ಒಂದು ಮೀರದೆ ಸಾಂಗ ಕರ್ಮಗಳನು ಆಚರಿಸುವವರು  
ವಂದನೀಯರಾಗಿ ಇಳೆಯೊಳಗೆ ದೈನಂದಿನದಿ ದೈಶಿಕ ದೈಹಿಕ ಸುಖದಿಂದ ಬಾಳ್ವರು  
ಬಹು ದಿವಸದಲಿ ಕೀರ್ತಿಯುತರಾಗಿ||5||

ಅಂಶಿ ಅಂಶ ಅಂತರ್ಗತತ್ರಯ ಹಂಸವಾಹನ ಮುಖ್ಯ ದಿವಿಜರ ಅಸಂಶಯದಿ ತಿಳಿದು  
ಅಂತರಾತ್ಮಕ ಶ್ರೀ ಜನಾರ್ಥನನ ಸಂಸ್ಕರಣೆ ಪೂರ್ವಕದಿ  
ಷಡಾಧಿಕ ತ್ರಿಂಶತಿತ್ರಯ ರೂಪವರಿತು  
ವಿಪಾಂಸಗನ ಪೂಜಿಸುವರು ಅವರೇ ಕೃತಾರ್ಥರು ಎನಿಸುವರು||6||

ಮೂರುವರೆ ಸಾವಿರದ ಮೇಲೆ ಅರೆ ನೂರೈದು ರೂಪದಿ ಜನಾರ್ಥನ  
ಸೂರಿಗಳು ಮಾಡುವ ಸಮಾರಾಧನೆಗೆ ವಿಘ್ನಗಳು ಬಾರದಂತೆ  
ಬಹುಪ್ರಕಾರ ಖರಾರಿ ಕಾಪಾಡುವನು ಸರ್ವ ಶರೀರಗಳೊಳಿದ್ದು  
ಅವರವರ ಪೆಸರಿಂದ ಕರೆಸುತಲಿ||7||

ಜಯ ಜಯ ಜಯಾಕಾಂತ ದತ್ತಾತ್ರಯ ಕಪಿಲ ಮಹಿದಾಸ ಭಕ್ತಪ್ರಿಯ  
ಪುರಾತನ ಪುರುಷ ಪೂರ್ಣಾನಂದ ಮಾನಘನ  
ಹಯವದನ ಹರಿ ಹಂಸ ಲೋಕತ್ರಯ ವಿಲಕ್ಷಣ  
ನಿಖಿಳ ಜಗದಾಶ್ರಯ ನಿರಾಮಯ ದಯದಿ ಸಂತೈಸೆಂದು ಪ್ರಾರ್ಥಿಸುವನು||8||

ಷಣ್ಣವತಿಯೆಂಬ ಅಕ್ಷರ ಈಡ್ಯನು ಷಣ್ಣವತಿ ನಾಮದಲಿ ಕರೆಸುತ  
ತನ್ನವರು ಸದ್ಭಕ್ತಿ ಪೂರ್ವಕದಿಂದ ಮಾಡುತಿಹ ಪುಣ್ಯ ಕರ್ಮವ ಸ್ವೀಕರಿಸಿ  
ಕಾರುಣ್ಯ ಸಾಗರ ಸಲಹುವನು  
ಬ್ರಹ್ಮಣ್ಯದೇವ ಭವಾಭಿಪೋತ ಬಹು ಪ್ರಕಾರದಲಿ||9||

ದೇಹಗಳ ಕೊಡುವವನು ಅವರವರ ಅಹರಗಳ ಕೊಡದಿಹನೆ  
ಸುಮನಸ ಮಹಿತ ಮಂಗಳ ಚರಿತ ಸದ್ಗುಣ ಭರಿತನು  
ಅನವರತ ಅಹಿಕ ಪಾರತ್ರಿಕ ಸುಖಪ್ರದ ವಹಿಸಿ ಬೆನ್ನಿಲಿ ಬೆಟ್ಟವ  
ಅಮೃತವ ದ್ರುಹಿಣ ಮೊದಲಾದವರಿಗೆ ಉಣಿಸಿದ ಮುರಿದ ನಹಿತರನ||10||

ದ್ರುಹಿಣ ಮೊದಲಾದ ಅಮರರಿಗೆ ಸನ್ನಹಿತ ಮಾಯಾರಮಣ  
ತಾನೇ ಸ್ವಹನೆನಿಸಿ ಸಂತ್ಯಪ್ತಿಪಡಿಸುವ ಸರ್ವಕಾಲದಲಿ  
ಪ್ರಹಿತ ಸಂಕರುಷಣನು ಪಿತೃಗಳಿಗೆ ಅಹರನೆನಿಪ ಸ್ವಧಾಖ್ಯರೂಪದಿ  
ಮಹಿಜ ಫಲ ತೃಣ ಪೆಸರಿನಲಿ ಪ್ರದ್ಯುಮ್ನ ಅನಿರುದ್ಧ||11||

ಅನ್ನನೆನಿಸುವ ನೃಪಶುಗಳಿಗೆ ಹಿರಣ್ಯ ಗರ್ಭಾಂಡದೊಳು  
ಸಂತತ ತನ್ನನ ಈಪರಿಯಿಂದ ಉಪಾಸನೆಗೈವ ಭಕ್ತರನ ಬನ್ನಬಡಿಸದೆ  
ಭವ ಸಮುದ್ರ ಮಹ ಉನ್ನತಿಯ ದಾಟಿಸಿ  
ಚತುರ್ವಿಧ ಅನ್ನಮಯನು ಆತ್ಮ ಪ್ರದರ್ಶನ ಸುಖವನೀವ ಹರಿ||12||

ಮನವಚನ ಕಾಯಗಳ ದೆಶೆಯಿಂದ ಅನುದಿನದಿ ಬಿಡದೆ ಆಚರಿಸುತಿಪ್ಪ  
ಅನುಚಿತೋಚಿತ ಕರ್ಮಗಳ ಸದ್ಭಕ್ತಿ ಪೂರ್ವಕದಿ ಅನಿಳ ದೇವನೊಳಿಪ್ಪ  
ನಾರಾಯಣಗೆ ಇದು ಅನ್ನವೆಂದು ಕೃಷ್ಣಾರ್ಪಣವೆನುತ ಕೊಡು  
ಸ್ವೀಕರಿಸಿ ಸಂತೈಪ ಕರುಣಾಳು||13||

ಏಳು ವಿಧ ಅನ್ನ ಪ್ರಕರಣವ ಕೇಳಿ ಕೋವಿದರ ಆಸ್ಯದಿಂದಲಿ  
ಆಲಸವ ಮಾಡದಲೆ ಅನಿರುದ್ಧಾದಿ ರೂಪಗಳ  
ಕಾಲಕಾಲದಿ ನೆನೆದು ಪೂಜಿಸು ಸ್ಥೂಲ ಮತಿಗಳಿಗೆ ಇದನು ಪೇಳದೆ  
ಶ್ರೀ ಲಕುಮಿ ವಲ್ಲಭನೆ ಅನ್ನಾದನ್ನಾದನು||14||

ಎಂದರಿದು ಸಪ್ತಾನ್ನಗಳ ದೈನಂದಿನದಿ ಮರೆಯದೆ  
ಸದಾ ಗೋವಿಂದಗೆ ಅರ್ಪಿಸು ನಿರ್ಭಯದಿ ಮಹಾಯಜ್ಞವು ಇದೆಂದು  
ಇಂದಿರೇಶನು ಸ್ವೀಕರಿಸಿ ದಯದಿಂದ ಬೇಡಿಸಿಕೊಳದೆ  
ತವಕದಿ ತಂದು ಕೊಡುವನು ಪರಮ ಮಂಗಳ ತನ್ನ ದಾಸರಿಗೆ||15||

ಸೂಜಿ ಕರದಲಿ ಪಿಡಿದು ಸಮರವ ನಾ ಜಯಿಸುವೆನು ಎಂಬ ನರನಂತೆ  
ಈ ಜಗತ್ತಿನೊಳು ಉಳ್ಳ ಅಜ್ಞಾನಿಗಳು ನಿತ್ಯದಲಿ  
ಶ್ರೀ ಜಗತ್ಪತಿ ಚರಣ ಯುಗಳ ಸರೋಜ ಭಕ್ತಿ ಜ್ಞಾನ ಪೂರ್ವಕ ಪೂಜಿಸದೆ  
ಧರ್ಮಾರ್ಥ ಕಾಮವ ಬಯಸಿ ಬಳಲುವರು||16||

ಶಕಟ ಭಂಜನ ಸಕಲ ಜೀವರ ನಿಕಟಗನು ತಾನಾಗಿ  
ಲೋಕಕೆ ಪ್ರಕಟನಾಗದೆ ಸಕಲ ಕರ್ಮವ ಮಾಡಿ ಮಾಡಿಸುತ  
ಅಕುಟಿಲಾತ್ಮಕ ಭಕುತ ಜನರಿಗೆ ಸುಖದನೆನಿಸುವ ಸರ್ವಕಾಲದಿ  
ಅಕಟಕಟ ಈತನ ಮಹಾ ಮಹಿಮೆಗಳಿಗೆ ಏನೆಂಬೆ||17||

ಶ್ರೀ ಲಕುಮಿವಲ್ಲಭನು ವೈಕುಂಠ ಆಲಯದಿ ಪ್ರಣವ ಪ್ರಕೃತಿ  
ಕೀಲಾಲಜಾಸನ ಮುಖ್ಯ ಚೇತನರೊಳಗೆ ನೆಲೆಸಿದ್ದು  
ಮೂಲ ಕಾರಣಾಂಶಿ ನಾಮದಿ ಲೀಲೆಗೈಸುತ ತೋರಿ ಕೊಳ್ಳದೆ  
ಪಾಲಿನೊಳು ಘೃತವಿದ್ದ ತೆರದಂತೆ ಇಷ್ಟ ತ್ರಿಸ್ಥಳದಿ||18||

ಮೂರು ಯುಗದಲಿ ಮೂಲ ರೂಪನು ಸೂರಿಗಳ ಸಂತೈಸಿ  
ದಿತಿಜ ಕುಮಾರಕರ ಸಂಹರಿಸಿ ಧರ್ಮವನು ಉಳುಹಬೇಕೆಂದು  
ಕಾರುಣಿಕ ಭೂಮಿಯೊಳು ನಿಜ ಪರಿವಾರ ಸಹಿತ ಅವತರಿಸಿ  
ಬಹು ವಿಧ ತೋರಿದನು ನರವತ್ ಪ್ರವೃತ್ತಿಯ ಸಕಲ ಚೇತನಕೆ||19||

ಕಾರಣಾಹ್ವಯ ಪ್ರಕೃತಿಯೊಳಗಿದ್ದು ಆರಧಿಕ ಹದಿನೆಂಟು ತತ್ತ್ವವ  
ತಾ ರಚಿಸಿ ತದ್ರೂಪ ತನ್ನಾಮಗಳನೆ ಧರಿಸಿ  
ನೀರಜ ಭವಾಂಡವನು ನಿರ್ಮಿಸಿ ಕಾರುಣಿಕ ಕಾರ್ಯಾಖ್ಯ ರೂಪದಿ ತೋರುವನು  
ಸಹಜಾಹಿತಾಚಲಗಳಲಿ ಪ್ರತಿದಿನದಿ||20||

ಜೀವರಂತರ್ಯಾಮಿ ಅಂಶಿ ಕಳೇವರಗಳೊಳಗೆ ಇಂದ್ರಿಯಗಳಲಿ  
ತಾ ವಿಹಾರವ ಗೈಯುತ ಅನುದಿನ ಅಂಶ ನಾಮದಲಿ  
ಈ ವಿಷಯಗಳನುಂಡು ಸುಖಮಯವೀವ ಸುಖ ಸಂಸಾರ ದುಃಖವ  
ದೇವ ಮಾನವ ದಾನವರಿಗೆ ಅವಿರತ ಸುಧಾಮ ಸಖ||21||

ದೇಶ ದೇಶವ ಸುತ್ತಿ ದೇಹಾಯಾಸಗೊಳಿಸದೆ ಕಾಮ್ಯ ಕರ್ಮ ದುರಾಶೆಗೊಳಗಾಗದಲೆ  
ಬ್ರಹ್ಮಾದಿ ಅಖಿಳ ಚೇತನರು  
ಭೂ ಸಲಿಲ ಪಾವಕ ಸಮೀರ ಆಕಾಶ ಮೊದಲಾದ ಅಖಿಳ ತತ್ತ್ವ  
ಪರೇಶಗೆ ಇವು ಅಧಿಷ್ಠಾನವು ಎಂದರಿತು ಅರ್ಚಿಸು ಅನವರತ||22||

ಎರಡು ವಿಧದಲಿ ಲೋಕದೊಳು ಜೀವರುಗಳು ಇಪ್ಪರು ಸಂತತ  
ಕ್ಷರಾಕ್ಷರ ವಿಲಿಂಗ ಸಲಿಂಗ ಸೃಜ್ಯ ಅಸೃಜ್ಯ ಭೇದದಲಿ ಕರೆಸುವದು  
ಜಡ ಪ್ರಕೃತಿ ಪ್ರಣವಾಕ್ಷರ ಮಹದಣು ಕಾಲ ನಾಮದಿ  
ಹರಿ ಸಹಿತ ಭೇದಗಳ ಪಂಚಕ ಸ್ಮರಿಸು ಸರ್ವತ್ರ||23||

ಜೀವ ಜೀವರ ಭೇದ ಜಡ ಜಡ ಜೀವ ಜಡಗಳ ಭೇದ  
ಪರಮನು ಜೀವ ಜಡ ಸುವಿಲಕ್ಷಣನು ಎಂದರಿದು ನಿತ್ಯದಲಿ  
ಈ ವಿರಿಂಚಿ ಅಂಡದೊಳು ಎಲ್ಲ ಟಾವಿನಲಿ ತಿಳಿದೈದು ಭೇದ  
ಕಳೇವರದೊಳರಿತು ಅಚ್ಯುತನ ಪದವೈದು ಶೀಘ್ರದಲಿ||24||

ಆದಿಯಲ್ಲಿ ಕ್ಷರಾಕ್ಷರಾಖ್ಯ ದ್ವೇಧ ಅಕ್ಷರದೊಳು ರಮಾ ಮಧುಸೂದನರು  
ಕ್ಷರಗಳೊಳು ಪ್ರಕೃತಿ ಪ್ರಣವ ಕಾಲಗಳು ವೇದ ಮುಖ್ಯ ತೃಣಾಂತ ಜೀವರ  
ಭೇದಗಳನರಿತು ಈ ರಹಸ್ಯವ ಭೋದಿಸದೇ ಮಂದರಿಗೆ  
ಸರ್ವತ್ರದಲಿ ಚಿಂತಿಪುದು||25||

ದೀಪದಿಂ ದೀಪಗಳು ಪೊರಮಟ್ಟು ಆಪಣ ಆಲಯಗಳ ತಿಮಿರಗಳ ತಾ ಪರಿಹರಗೈಸಿ  
ತದ್ಗತ ಪದಾರ್ಥ ತೋರ್ಪಂತೆ  
ಸೌಪರಣಿ ವರವಹನು ತಾ ಬಹು ರೂಪ ನಾಮದಿ ಎಲ್ಲ ಕಡೆಯಲಿ ವ್ಯಾಪಿಸಿದ್ದು  
ಯಥೇಷ್ಟ ಮಹಿಮೆಯ ತೋರ್ಪ ತಿಳಿಸದಲೆ||26||

ನಳಿನ ಮಿತ್ರಗೆ ಇಂದ್ರಧನು ಪ್ರತಿ ಫಲಿಸುವಂತೆ  
ಜಗತ್ರಯವು ಕಂಗೊಳಿಪುದು ಅಣು ಉಪಾಧಿಯಲಿ ಪ್ರತಿಬಿಂಬ ಅಹ್ವಯದಿ ಹರಿಗೆ  
ತಿಳಿಯೆ ತ್ರಿಕುದ್ಧಾಮನ ಅತಿ ಮಂಗಳ ಸುರೂಪವ  
ಸರ್ವ ಟಾವಿಲಿ ಪೊಳೆವ ಹೃದಯಕೆ ಪ್ರತಿದಿವಸ ಪ್ರಹ್ಲಾದ ಪೋಷಕನು||27||

ರಸ ವಿಶೇಷದೊಳು ಅತಿ ವಿಮಲಾ ಸಿತವಸನ ತೋಯಿಸಿ ಅಗ್ನಿಯೊಳಗಿಡೆ  
ಪಸರಿಸುವುದು ಪ್ರಕಾಶ ನಸಗುಂದದಲೆ ಸರ್ವತ್ರ  
ತ್ರಿಶಿರ ದೂಷಣ ವೈರಿ ಭಕ್ತಿ ಸುರಸದಿ ತೋಯ್ದ ಮಹಾತ್ಮರನು  
ಬಾಧಿಸವು ಭವದೊಳಗೆ ಇದ್ದರೆಯು ಸರಿ ದುರಿತ ರಾಶಿಗಳು||28||

ವಾರಿನಿಧಿಯೊಳಗುಳ್ಳ ಅಖಿಳ ನದಿಗಳು ಬೇರೆ ಬೇರೆ ನಿರಂತರದಿ ವಿಹಾರಗೈಯುತ  
ಪರಮ ಮೋದದಲಿಪ್ಪ ತೆರದಂತೆ  
ಮೂರು ಗುಣಗಳ ಮಾನಿನಿಯೆನಿಸುವ ಶ್ರೀ ರಮಾ ರೂಪಗಳು ಹರಿಯಲಿ ತೋರಿತಿಪ್ಪವು  
ಸರ್ವ ಕಾಲದಿ ಸಮರಹಿತವೆನಿಸಿ||29||

ಕೋಕನದ ಸಖನ ಉದಯ ಘೋಕಾಲೋಕನಕೆ ಸೊಗಸದಿರೆ  
ಭಾಸ್ಕರ ತಾ ಕಳಂಕನೆ? ಈ ಕೃತೀಪತಿ ಜಗನ್ನಾಥನಿರೆ  
ಸ್ವೀಕರಿಸಿ ಸುಖಪಡಲು ಅರಿಯದ ಅವಿವೇಕಿಗಳು ನಿಂದಿಸಿದರೆ ಏನಹುದು  
ಈ ಕವಿತ್ವವ ಕೇಳಿ ಸುಖಪಡದಿಹರೆ ಕೋವಿದರು||30||

ಚೇತನಾಚೇತನಗಳಲಿ ಗುರು ಮಾತರಿಶ್ವಾಂತರ್ಗತ ಜಗನ್ನಾಥ ವಿಠಲ  
ನಿರಂತರದಿ ವ್ಯಾಪಿಸಿ ತಿಳಿಸಿ ಕೊಳ್ಳದಲೇ  
ಕಾತರವ ಪುಟ್ಟಿಸಿ ವಿಷಯದಲಿ ಧಾನರ ಮೋಹಿಸುವ  
ನಿರ್ಭೀತ ನಿತ್ಯಾನಂದಮಯ ನಿರ್ದೋಷ ನಿರವಧ್ಯ||31||

### ಪಿತೃಗಣ ಸಂಧಿ (ಶ್ರೀಜಗನ್ನಾಥದಾಸಾರ್ಯ ವಿರಚಿತ ಹರಿಕಥಾಮೃತಸಾರ)

ಹರಿಕಥಾಮೃತಸಾರ ಗುರುಗೌರವ ಕರುಣದಿಂದಾಪನಿತು ಕೆಳುವೇ/  
ಪರಮ ಭಗವದ್ಭಕ್ತರು ಇದನಾದರದಿ ಕೆಳುವುದು||

ಕೃತಿರಮಣ ಪ್ರದ್ಯುಮ್ನ ವಸುದೇವತೆಗಲು ಅಹಂಕಾರ ತ್ರಯದೊಲು  
ಚತುರವಿಂಶತಿ ರೂಪದಿಂದಲಿ ಭೋಜನೇನಿಸುವನು  
ಹೃತವಹಾಕ್ಷ ಅಂತರ್ಗತ ಜಯಾಪತಿಯು ತಾನೆ ಮೂರ್ಧಿಕ ತ್ರಿಂಶತಿ ಸುರೂಪದಿ  
ಭೋಕ್ತು ಏನಿಸುವ ಭೋಕ್ತುಗಲೊಡ್ಡಿದು||1||

ಆರಾಧಿಕ ಮೂವತ್ತು ರೂಪದಿ ವಾರಿಜಾಪ್ತನೊಲು ಇರುತಿಹನು  
ಮಾಯಾರಮಣ ಶ್ರೀ ವಾಸುದೇವನು ಕಾಲನಾಮದಲಿ  
ಮೂರುವಿಧ ಪಿತೃಗಲೊಲು ವಸು ತ್ರಿಪುರಾರಿ ಆದಿತ್ಯಗ ಅನಿರುದ್ಧನು  
ತೊರಿದೊಡ್ಡದೆ ಕರ್ತೃ ಕರ್ಮ ಕ್ರಿಯನು ಏನಿಸಿಕೊಂಬ||2||

ಸ್ವವಶ ನಾರಾಯಣನು ತಾ ಷಣ್ಮವತಿ ನಾಮದಿ ಕರೆಸುತಲಿ  
ವಸು ಶಿವ ದಿವಾಕರ ಕರ್ತೃ ಕರ್ಮ ಕ್ರಿಯೆಗಲೊಲಗಿದ್ದು  
ನೆವನವಿಲ್ಲದೆ ನಿಯದಲಿ ತನ್ನವರು ಮಾಡುವ ಸೇವೆ ಕೈಕೊಂಡು  
ಅವರ ಪಿತೃಗಲಿಗಿವ ಅನಂತಾನಂತ ಸುಖಗಲನು||3||

ತಂತು ಪಟದಂದಲಿ ಲಕ್ಷ್ಮೀಕಾಂತ ಪಂಚಾತ್ಮಕನು ಏನಿಸಿ  
ವಸು ಕಂತು ಹರ ರವಿ ಕರ್ತೃಗಲೊಡ್ಡಿದು  
ಅನವರತ ತನ್ನ ಚಿಂತಿಸುತ ಸಂತರನು ಗುರು ಮಧ್ವಾಂತರಾತ್ಮಕ ಸಂತೈಸುವನು

संतत अखिलार्थगळ पालिसि इह परंगळलि॥४॥

तंदे तायाळ प्रीतिगोसुग निंद्य कर्मव तोरेदु  
विहितगळु ओंदु मीरदे सांग कर्मगळनु आचरिसुववरु  
वंदनीयरागि इळ्योळगे दैनंदिनदि दैशिक दैहिक सुखदिंद बाळ्वरु  
बहु दिवसदलि कीर्तियुतरागि॥५॥

अंशि अंश अंतर्गतत्रय हंसवाहन मुख्य दिविजर असंशयदि तिळिदु  
अंतरात्मक श्री जनार्धनन संस्मरणे पूर्वकदि  
षडाधिक त्रिंशतित्रय रूपवरितु  
विपांसगन पूजिसुवरु अवरु कृतार्थरु ऐनिसुवरु॥६॥

मूरुवरे साविरद मेले अरे नूरैदु रूपदि जनार्धन  
सूरिगळु माडुव समाराधनेगे विघ्नगळु बारदंते  
बहुप्रकार खरारि कापाडुवनु सर्व शरीरगळोळिदु  
अवरवर पेसरिंद करेसुतलि॥७॥

जय जय जयाकांत दत्तात्रय कपिल महिदास भक्तप्रिय  
पुरातन पुरुष पूर्णानंद मानघन  
हयवदन हरि हंस लोकत्रय विलक्षण  
निखिळ जगदाश्रय निरामय दयदि संतैसेंदु प्रार्थिसुवनु॥८॥

षण्णवतियेंब अक्षर ईड्यनु षण्णवति नामदलि करेसुत  
तन्नवरु सद्भक्ति पूर्वकदिंद माडुतिह पुण्य कर्मव स्वीकरिसि  
कारुण्य सागर सलहुवनु  
ब्रह्मण्यदेव भवाब्धिपोत बहु प्रकारदलि॥९॥

देहगळ कोडुवनु अवरवर अहरगळ कोडदिहने  
सुमनस महित मंगळ चरित सद्गुण भरितनु  
अनवरत अहिक पारत्रिक सुखप्रद वहिसि बैत्रिलि बेट्टव

अमृतव द्रुहिण मोदलादवरिगे उणिसिद मुरिद नहिरन॥10॥

द्रुहिण मोदलाद अमररिगे सन्महित मायारमण  
ताने स्वहनेनिसि संतृप्तिपडिसुव सर्वकालदलि  
प्रहित संकरुषणनु पितृगळिगे अहरनेनिप स्वधाख्यरूपदि  
महिज फल तृण पैसरिनलि प्रद्युम्न अनिरुद्ध॥11॥

अन्ननेनिसुव नृपशुगळिगे हिरण्य गर्भाडदोळु  
संतत तन्न ईपरियिंद उपासनेगैव भक्तरन बन्नबडिसदे  
भव समुद्र मह उन्नतिय दाटिसि  
चतुर्विध अन्नमयनु आत्म प्रदर्शन सुखवनीव हरि॥12॥

मनवचन कायगळ देशेयिंद अनुदिनदि बिडदे आचरिसुतिप्प  
अनुचितोचित कर्मगळ सद्भक्ति पूर्वकदि अनिल देवनोळिप्प  
नारायणगे इदु अन्नवेदु कृष्णार्पणवेनुत कोडु  
स्वीकरिसि संतैप करुणाळु॥13॥

एळु विध अन्न प्रकरणव केळि कोविदर आस्यदिंदलि  
आलसव माडदले अनिरुद्धादि रूपगळ  
कालकालदि नेनेदु पूजिसु स्थूल मतिगळिगे इदनु पेळदे  
श्री लकुमि वल्लभने अन्नादन्नादनु॥14॥

ऐंदरिदु सप्तान्नगळ दैनंदिनदि मरेयदे  
सदा गोविंदगे अर्पिसु निर्भयदि महायज्ञवु इंदेदु  
इंदिरेशनु स्वीकरिसि दयदिंद बेडिसिकोळदे  
तवकदि तंदु कोडुवनु परम मंगळ तन्न दासरिगे॥15॥

सूजि करदलि पिडिदु समरव ना जयिसुवेनु ऐंब नरनंते  
ई जगत्तिनोळु उळ्ळ अज्ञानिगळु नित्यदलि  
श्री जगत्पति चरण युगळ सरोज भक्ति ज्ञान पूर्वक पूजिसदे

धर्मार्थ कामव बयसि बळलुवरु॥16॥

शकट भंजन सकल जीवर निकटगनु तानागि  
लोकके प्रकटनागदे सकल कर्मव माडि माडिसुत  
अकुटिलात्मक भकुत जनरिगे सुखदनेनिसुव सर्वकालदि  
अकटकट ईतन महा महिमेगळिगे एनेबे॥17॥

श्री लकुमिवल्लभनु वैकुंठ आलयदि प्रणव प्रकृति  
कीलालजासन मुख्य चेतनरोळगे नेलेसिद्दु  
मूल कारणांशि नामदि लीलेगैसुत तोरि कोळ्ळदे  
पालिनोळु घृतविद्द तेरदंते इप्प त्रिस्थळदि॥18॥

मूरु युगदलि मूल रूपनु सूरिगळ संतैसि  
दितिज कुमारकर संहरिसि धर्मवनु उळुहबेकेंदु  
कारुणिक भूमियोळु निज परिवार सहित अवतरिसि  
बहु विध तोरिदनु नरवत् प्रवृत्तिय सकल चेतनके॥19॥

कारणाह्वय प्रकृतियोळगिद्दु आरधिक हदिनेंटु तत्त्वव  
ता रचिसि तद्रूप तन्नामगळने धरिसि  
नीरज भवांडवनु निर्मिसि कारुणिक कार्याख्य रूपदि तोरुवनु  
सहजाहिताचलगळलि प्रतिदिनदि॥20॥

जीवरंतर्यामि अंशि कळेवरगळोळगे इंद्रियगळलि  
ता विहारव गैयुत अनुदिन अंश नामदलि  
ई विषयगळनुंडु सुखमयवीव सुख संसार दुःखव  
देव मानव दानवरिगे अविरत सुधाम सख॥21॥

देश देशव सुत्ति देहायासगोळिसदे काम्य कर्म दुराशेगोळगागदले  
ब्रह्मादि अखिळ चेतनरु  
भू सलिल पावक समीर आकाश मोदलाद अखिळ तत्त्व

परेशगे इवु अधिष्ठानवु ऐंदरितु अर्चिसु अनवरत॥22॥

ऐरडु विधदलि लोकदोळु जीवरुगळु इप्परु संतत  
क्षराक्षर विलिंग सलिंग सृज्य असृज्य भेददलि करेसुवदु  
जड प्रकृति प्रणवाक्षर महदणु काल नामदि  
हरि सहित भेदगळ पंचक स्मरिसु सर्वत्र॥23॥

जीव जीवर भेद जड जड जीव जडगळ भेद  
परमनु जीव जड सुविलक्षणनु ऐंदरितु नित्यदलि  
ई विरिंचि अंडदोळु ऐल्ल टाविनलि तिळिदैदु भेद  
कळेवरदोळरितु अच्युतन पदवैदु शीघ्रदलि॥24॥

आदियल्लि क्षराक्षराख्य द्वेध अक्षरदोळु रमा मधुसूदनरु  
क्षरगळोळु प्रकृति प्रणव कालगळु वेद मुख्य तृणांत जीवर  
भेदगळनरितु ई रहस्यव भोदिसदे मंदरिगे  
सर्वत्रदलि चिंतिपुदु॥25॥

दीपदिं दीपगळु पोरमट्टु आपण आलयगळ तिमिरगळ ता परिहरगैसि  
तद्रत पदार्थ तोर्पते  
सौपरणि वरवहनु ता बहु रूप नामदि ऐल्ल कडेयलि व्यापिसिद्दु  
यथेष्ट महिमेय तोर्प तिळिसदले॥26॥

नळिन मित्रगे इंद्रधनु प्रति फलिसुवंते  
जगत्रयवु कंगोळिपुदु अणु उपाधियलि प्रतिबिंब अह्वयदि हरिगे  
तिळिये त्रिककुद्धामन अति मंगळ सुरूपव  
सर्व टाविलि पोळेव हृदयके प्रतिदिवस प्रह्लाद पोषकनु॥27॥

रस विशेषदोळु अति विमला सितवसन तोयिसि अग्नियोळगिडे  
पसरिसुवुदु प्रकाश नसगुंददले सर्वत्र  
त्रिशिर दूषण वैरि भक्ति सुरसदि तोय्द महात्मारनु

బాధిసవు భవదొळగె ఇద్దరెయి సరి దురిత రాశిగळु॥28॥

వారినిధియొळగుळ्ळ अखिळ नदिगळु बेरे बेरे निरंतरदि विहारगैयुत  
परम मोददलिप्प तेरदंते  
मूरु गुणगळ मानिनिघेनिसुव श्री रमा रूपगळु हरियलि तोरितिप्पवु  
सर्व कालदि समरहितवेनिसि॥29॥

कोकनद सखन उदय घोकालोकनके सोगसदिरे  
भास्कर ता कळंकने? ई कृतीपति जगन्नाथनिरे  
स्वीकरिसि सुखपडलु अरियद अविवेकिगळु निंदिसिदरे एनहुदु  
ई कवित्वव केळि सुखपडदिहरे कोविदरु॥30॥

चेतनाचेतनगळलि गुरु मातरिश्वांतर्गत जगन्नाथ विठल  
निरंतरदि व्यापिसि तिळिसि कोळ्ळदले  
कातरव पुट्टिसि विषयदलि धानर मोहिसुव  
निर्भीत नित्यानंदमय निर्दोष निरवद्य॥31॥

## పితృగణ సంది

(శ్రీజగన్నాథదాసార్య విరచిత హరికథామృతసార)

హరికథామృతసార గురుగళ కరుణదిందాపనితు కేళువె/  
పరమ భగవద్భక్తురు ఇదనాదరది కేళువుదు॥

కృతిరమణ ప్రద్యుమ్న వసుదేవతెగళు అహంకార త్రయదోళు  
చతురవింశతి రూపదిందలి భోజ్యనైసిసువను  
హుతవహక్ష్ అంతర్గత జయాపతియు తానే మూరధిక త్రింశతి  
సురూపది  
భోక్తు ఎనిసువ భోక్తుగళాళిద్దు॥1॥

ఆరధిక మూవత్తు రూపది వారిజాప్తనోళు ఇరుతిహను

మాయారమణ శ్రీ వాసుదేవను కాలనామదలి  
మూరువిధ పితృగళాళు వసు త్రిపురారి ఆదిత్యగ అనిరుద్ధను  
తోరికొళ్ళదె కర్తృ కర్మ క్రియను ఎనిసికొంబ||2||

స్వవశ నారాయణను తా షణ్ణవతి నామది కరెసుతలి  
వసు శివ దివాకర కర్తృ కర్మ క్రియెగళాళగిద్దు  
నెవనవిల్లదె నిత్యదలి తన్నవరు మాడువ సేవె కైకొండు  
అవర పితృగళిగీవ అనంతానంత సుఖగళను||3||

తంతు పటదందదలి లక్ష్మీకాంత పంచాత్మకను ఎనిసి  
వసు కంతు హర రవి కర్తృగళాళిద్దు  
అనవరత తన్న చింతిసుత సంతరను గురు మధ్వాంతరాత్మక  
సంతైసువను  
సంతత అఖిళార్థగళ పాలిసి ఇహ పరంగళలి||4||

తందె తాల్గుళ ప్రీతిగోసుగ నింద్య కర్మవ తొరెదు  
విహితగళు ఒందు మీరదె సాంగ కర్మగళను ఆచరిసువవరు  
వందనీయరాగి ఇళైయెళగె దైనందినది దైశిక దైహిక సుఖదింద  
బాళ్వరు  
బహు దివసదలి కీర్తియుతరాగి||5||

అంశి అంశ అంతర్గతత్రయ హంసవాహన ముఖ్య దివిజర  
అసంశయది తిళిదు  
అంతరాత్మక శ్రీ జనార్థనన సంస్మరణె పూర్వకది  
షడాధిక త్రింశతిత్రయ రూపవరితు  
విపాంసగన పూజిసువరు అవరే కృతార్థరు ఎనిసువరు||6||

మూరువరె సావిరద మేలె అరె నూరైదు రూపది జనార్థన  
సూరిగళు మాడువ సమారాధనెగె విఘ్నగళు బారదంతె  
బహుప్రకార ఖరారి కాపాడువను సర్వ శరీరగళాళిద్దు

అవరవర పెసరింద కరెసుతలి||7||

జయ జయ జయాకాంత దత్తాత్రయ కపిల మహిదాస భక్తప్రియ  
పురాతన పురుష పూర్ణానంద మానఘన  
హయవదన హరి హంస లోకత్రయ విలక్షణ  
నిఖిళ జగదాశ్రయ నిరామయ దయది సంతైసెందు ప్రార్థిసువను||8||

షణ్ణవతియెంబ అక్షర ఈడ్యను షణ్ణవతి నామదలి కరెసుత  
తన్నవరు సద్భక్తి పూర్వకదింద మాడుతిహ పుణ్య కర్మవ స్వీకరిసి  
కారుణ్య సాగర సలహువను  
బ్రహ్మణ్యదేవ భవాభిపోత బహు ప్రకారదలి||9||

దేహగళ కొడువవను అవరవర అహరగళ కొడదిహనె  
సుమనస మహిత మంగళ చరిత సద్గుణ భరితను  
అనవరత అహిక పారత్రిక సుఖప్రద వహిసి బెన్నిలి బెట్టవ  
అమృతవ ద్రుహిణ మొదలాదవరిగె ఉణిసిద మురిద  
నహితరన||10||

ద్రుహిణ మొదలాద అమరరిగె సన్మహిత మాయారమణ  
తానే స్వహనెనిసి సంతృప్తిపడిసువ సర్వకాలదలి  
ప్రహిత సంకరుషణను పితృగళిగె అహరనెనిప స్వధాఖ్యరూపది  
మహిజ ఫల తృణ పెసరినలి ప్రద్యుమ్న అనిరుద్ధ||11||

అన్ననెనిసువ నృపశుగళిగె హిరణ్య గర్భాండదోళు  
సంతత తన్నన ఈపరియింద ఉపాసనెగైవ భక్తరన బన్నబడిసదె  
భవ సముద్ర మహ ఉన్నతియ దాటిసి  
చతుర్విధ అన్నమయను ఆత్మ ప్రదర్శన సుఖవనీవ హరి||12||

మనవచన కాయగళ దేశెయింద అనుదినది బిడదె ఆచరిసుతిప్ప  
అనుచితోచిత కర్మగళ సద్భక్తి పూర్వకది అనిళ దేవనొళిప్ప

నారాయణగె ఇదు అన్నవెందు కృష్ణార్పణవెనుత కొడు  
స్వీకరిసి సంతైప కరుణాళు||13||

ఏళు విధ అన్న ప్రకరణవ కేళి కోవిదర ఆస్యదిందలి  
ఆలసవ మాడదలె అనిరుద్ధాది రూపగళ  
కాలకాలది నెనెదు పూజిసు స్థూల మతిగళిగె ఇదను పేళదె  
శ్రీ లకుమి వల్లభనె అన్నాదన్నాదను||14||

ఎందరిదు సప్తాన్నగళ దైనందినది మరెయదె  
సదా గోవిందగె అర్పిసు నిర్భయది మహాయజ్ఞవు ఇదెందు  
ఇందిరేశను స్వీకరిసి దయదింద బేడిసికొళదె  
తవకది తందు కొడువను పరమ మంగళ తన్న దాసరిగె||15||

సూజి కరదలి పిడిదు సమరవ నా జయిసువెను ఎంబ నరనంతె  
ఈ జగత్తినోళు ఉళళ అజ్ఞానిగళు నిత్యదలి  
శ్రీ జగత్పతి చరణ యుగళ సరోజ భక్తి జ్ఞాన పూర్వక పూజిసదె  
ధర్మార్థ కామవ బయసి బళలువరు||16||

శకట భంజన సకల జీవర నికటగను తానాగి  
లోకకె ప్రకటనాగదె సకల కర్మవ మాడి మాడిసుత  
అకుటిలాత్మక భకుత జనరిగె సుఖదనెనిసువ సర్వకాలది  
అకటకట ఈతన మహా మహిమెగళిగె ఏనెంబె||17||

శ్రీ లకుమివల్లభను వైకుంఠ ఆలయది ప్రణవ ప్రకృతి  
కీలాలజాసన ముఖ్య చేతనరొళగె నెలెసిద్దు  
మూల కారణాంశి నామది లీలెగైసుత తోరి కొళ్ళదె  
పాలినోళు ఘృతవిద్ధ తెరదంతె ఇప్ప త్రిష్టళది||18||

మూరు యుగదలి మూల రూపను సూరిగళ సంతైసి  
దితిజ కుమారకర సంహరిసి ధర్మవను ఉళుహబేకెందు

కారుణిక భూమియొళు నిజ పరివార సహిత అవతరిసి  
బహు విధ తోరిదను నరవత్ ప్రవృత్తియ సకల చేతనకె||19||

కారణాహ్వయ ప్రకృతియొళగిద్దు ఆరధిక హాదినెంటు తత్త్వవ  
తా రచిసి తద్రూప తన్నామగళనె ధరిసి  
నీరజ భవాండవను నిర్మిసి కారుణిక కార్యాఖ్య రూపది తోరువను  
సహజాహితాచలగళలి ప్రతిదినది||20||

జీవరంతర్యామి అంశి కళేవరగళాళగె ఇంద్రియగళలి  
తా విహారవ గైయుత అనుదిన అంశ నామదలి  
ఈ విషయగళనుండు సుఖమయవీవ సుఖ సంసార దుఃఖవ  
దేవ మానవ దానవరిగె అవిరత సుధామ సఖ||21||

దేశ దేశవ సుత్తి దేహయాసగళిసదె కామ్య కర్మ దురాశెగళగాగదలె  
బ్రహ్మాది అఖిళ చేతనరు  
భూ సలిల పావక సమీర ఆకాశ మొదలాద అఖిళ తత్త్వ  
పరేశగె ఇవు అధిష్ఠానవు ఎందరితు అర్చిసు అనవరత||22||

ఎరడు విధదలి లోకదొళు జీవరుగళు ఇప్పురు సంతత  
క్షరాక్షర విలింగ సలింగ సృజ్య అసృజ్య భేదదలి కరెసువదు  
జడ ప్రకృతి ప్రణవాక్షర మహదణు కాల నామది  
హరి సహిత భేదగళ పంచక స్మరిసు సర్వత్ర||23||

జీవ జీవర భేద జడ జడ జీవ జడగళ భేద  
పరమను జీవ జడ సువిలక్షణను ఎందరిదు నిత్యదలి  
ఈ విరించి అండదొళు ఎల్ల టావినలి తిళిదైదు భేద  
కళేవరదొళరితు అచ్యుతన పదవైదు శీఘ్రదలి||24||

ఆదియల్లి క్షరాక్షరాఖ్య ద్వేధ అక్షరదొళు రమా మధుసూదనరు  
క్షరగళాళు ప్రకృతి ప్రణవ కాలగళు వేద ముఖ్య తృణాంత జీవర

భేదగళనరితు ఈ రహస్యవ భోదిసదే మందరిగె  
సర్వత్రదలి చింతిపుదు||25||

దీపదిం దీపగళు పొరమట్టు ఆపణ ఆలయగళ తిమిరగళ తా  
పరిహరగైసి  
తద్గత పదార్థ తోర్పంతె  
సౌపరణి వరవహను తా బహు రూప నామది ఎల్ల కడెయలి  
వ్యాపిసిద్దు  
యథేష్ఠ మహిమెయ తోర్ప తిళిసదలె||26||

నళిన మిత్రగె ఇంద్రధను ప్రతి ఫలిసువంతె  
జగత్రయవు కంగళిపుదు అణు ఉపాధియలి ప్రతిబింబ అహ్వయది  
హరిగె  
తిళియె త్రికకుద్ధామన అతి మంగళ సురూపవ  
సర్వ టావిలి పొళవ హృదయకె ప్రతిదివస ప్రహ్లాద పోషకను||27||

రస విశేషదోళు అతి విమలా సితవసన తోయిసి అగ్నియొళగిడె  
పసరిసువుదు ప్రకాశ నసగుందదలె సర్వత్ర  
త్రిశిర దూషణ వైరి భక్తి సురసది తోయ్దు మహాత్మరను  
బాధిసవు భవదోళగె ఇద్దరెయు సరి దురిత రాశిగళు||28||

వారినిధియొళగుళ్ళు అఖిళ నదిగళు బేరె బేరె నిరంతరది  
విహరగైయుత  
పరమ మోదదలిప్ప తెరదంతె  
మూరు గుణగళ మానినియెనిసువ శ్రీ రమా రూపగళు హరియలి  
తోరితిప్పవు  
సర్వ కాలది సమరహితవెనిసి||29||

కోకనద సఖన ఉదయ ఘోకాలోకనకె సొగసదిరె  
భాస్కర తా కళంకనె? ఈ కృతీపతి జగన్నాథనిరె

స్వీకరిసి సుఖపడలు అరియద అవివేకిగళు నిందిసిదరె ఏనహుదు  
ఈ కవిత్వవ కేళి సుఖపడదిహరె కోవిదరు||30||

చేతనాచేతనగళలి గురు మాతరిశ్వాంతర్గత జగన్నాథ విరల  
నిరంతరది వ్యాపిసి తిళిసి కొళ్ళదలే  
కాతరవ పుట్టిసి విషయదలి ధానర మోహిసువ  
నిర్భీత నిత్యానందమయ నిర్దోష నిరవద్య||31||

Link for English lyrics with meaning/tatparya (courtesy)

<https://sites.google.com/site/harshalarajesh/hk-chapter-14>



## बृहद्धर्मपुराणे पितृस्तोत्रं

ब्रह्मोवाच

नमः पित्रे जन्मदात्रे सर्वदेवमयाय च।

सुखदाय प्रसन्नाय सुप्रीताय महात्मने॥

सर्वयज्ञस्वरूपाय स्वर्गाय परमेष्ठिने।

सर्वतीर्थावलोक्याय करुणा सागराय च॥

नमः सदा आशुतोषाय शिवरूपाय ते नमः।

सदाऽपराधाय क्षमिणे सुखाय सुखदाय च॥

दुर्लभं मानुषमिदं येन लब्धं मया वपुः।

ಸಂಭಾವನೀಯಂ ಧರ್ಮಾರ್ಥೇ ತಸ್ಮೈ ಪಿತ್ರೇ ನಮೋನಮಃ॥  
ತೀರ್ಥಸ್ನಾನ ತಪೋ ಹೋಮ ಜಪಾದಿ ಯಸ್ಯ ದರ್ಶನಮ್।  
ಮಹಾಗುರೋಶ್ಚ ಗುರವೇ ತಸ್ಮೈ ಪಿತ್ರೇ ನಮೋನಮಃ॥  
ಯಸ್ಯ ಪ್ರಣಾಮ ಸ್ತವನಾತ್ ಕೋಟಿಶಃ ಪಿತೃತರ್ಪಣಮ್।  
ಅಶ್ವಮೇಧ ಶತೈಸ್ತುಲ್ಯಂ ತಸ್ಮೈ ಪಿತ್ರೇ ನಮೋನಮಃ॥

### ಫಲಶ್ರುತಿ

ಇದಂ ಸ್ತೋತ್ರಂ ಪಿತೃಃ ಪುಣ್ಯಂ ಯಃ ಪಠೇತ್ ಪ್ರಯತೋ ನರಃ।  
ಪ್ರತ್ಯಹಂ ಪ್ರಾತರುತ್ಥಾಯ ಪಿತೃಶ್ರಾದ್ಧ ದಿನೇಽಪಿ ಚ॥  
ಸ್ವಜನ್ಮದಿವಸೇ ಸಾಕ್ಷಾತ್ ಪಿತುರಗ್ರೇ ಸ್ಥಿತೋಽಪಿ ವಾ।  
ನ ತಸ್ಯ ದುರ್ಲಭಂ ಕಿಂಚಿತ್ ಸರ್ವಜ್ಞಾತಾದಿ ವಾಂಛಿತಮ್॥  
ನಾನಾಽಪಕರ್ಮ ಕೃತ್ವಾಪಿ ಯಃ ಸ್ತೌತಿ ಪಿತರಂ ಸುತಃ।  
ಸ ಧೃವಂ ಪ್ರವಿಧಾಯೈವ ಪ್ರಾಯಶ್ಚಿತಂ ಸುಖೀ ಭವೇತ್॥  
ಪಿತೃಃ ಪ್ರೀತಿಕರೋ ನಿದ್ಯಂ ಸರ್ವ ಕರ್ಮಾಣ್ಯರ್ಹತಿ॥  
ಇತಿ ಬೃಹದ್ಧರ್ಮಪುರಾಣೇ ಪಿತೃಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಮ್  
ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು

### ಬೃಹದ್ಧರ್ಮಪುರಾಣೇ ಪಿತೃಸ್ತೋತ್ರಂ

ಬ್ರಹ್ಮೋವಾಚ  
ನಮಃ ಪಿತೃಃ ಜನ್ಮದಾತ್ರೇ ಸರ್ವದೇವಮಯಾಯ ಚ|  
ಸುಖದಾಯ ಪ್ರಸನ್ನಾಯ ಸುಪ್ರೀತಾಯ ಮಹಾತ್ಮನೇ॥  
ಸರ್ವಯಜ್ಞಸ್ವರೂಪಾಯ ಸ್ವರ್ಗಾಯ ಪರಮೇಷ್ಠಿನೇ|  
ಸರ್ವತೀರ್ಥಾವಲೋಕಾಯ ಕರುಣಾ ಸಾಗರಾಯ ಚ॥  
ನಮಃ ಸದಾ ಆಶುತೋಷಾಯ ಶಿವರೂಪಾಯ ತೇ ನಮಃ|  
ಸದಾಽಪರಾಧಾಯ ಕ್ಷಮಿಣೇ ಸುಖಾಯ ಸುಖದಾಯ ಚ॥

దుర్లభం మానుషమిదం యేన లబ్ధం మయా వపుః|  
సంభావనియం ధర్మాధేయ తస్మై పిత్రే నమోనమః||  
తీర్థస్నాన తపో హోమ జపాది యస్య దర్శనమ్|  
మహాగురూశ్చ గురవే తస్మై పిత్రే నమోనమః||  
యస్య ప్రణామ స్తవనాత్ కౌంటిశః పితృతర్పణమ్|  
అశ్వమేధ శత్యస్తల్యం తస్మై పిత్రే నమోనమః||

### ఫలశ్రుతి

ఇదం స్తోత్రం పితృః పుణ్యం యః పఠేత్ ప్రయత్యో నరః|  
ప్రత్యహం ప్రాతరుత్థాయ పితృశ్రాద్ధ దినేఽపి చ||  
స్వజన్మదివసే సాక్షాత్ పితరగ్రే స్థితోఽపి వా|  
న తస్య దుర్లభం కింఞిత్ సర్వజ్ఞాతాది వాంఛితమ్||  
నానాఽపకర్మ కృత్వాపి యః స్తోతి పితరం సుతః|  
స ధృవం ప్రవిధాయ్యైవ ప్రాయశ్చిత్తం సుఖీ భవేత్||  
పితృః ప్రీతికర్యో నిత్యం సర్వ కర్మాణ్యధాక్షతి||  
ఇతి బృహద్ధర్మపురాణే పితృస్తోత్రం సంపూర్ణమ్  
శ్రీకృష్ణార్పణమస్తు

### బృహద్ధర్మపురాణే పితృస్తోత్రం

#### బ్రహ్మోవాచ

నమః పిత్రే జన్మదాత్రే సర్వదేవమయాయ చ|  
సుఖదాయ ప్రసన్నాయ సుప్రీతాయ మహాత్మనే||  
సర్వయజ్ఞస్వరూపాయ స్వర్గాయ పరమేష్ఠినే|  
సర్వతీర్థావలోకాయ కరుణా సాగరాయ చ||  
నమః సదా ఆశుతోషాయ శివరూపాయ తే నమః|

సదాఽపరాధాయ క్షమితే సుఖాయ సుఖదాయ చ||  
దుర్లభం మానుషమిదం యేన లబ్ధం మయా వపుః|  
సంభావనీయం ధర్మార్థే తస్మై పిత్రే నమోనమః||  
తీర్థస్నాన తపో హోమ జపాది యస్య దర్శనమ్|  
మహాగురోశ్చ గురవే తస్మై పిత్రే నమోనమః||  
యస్య ప్రణామ స్తవనాత్ కోటిశః పితృతర్పణమ్|  
అశ్వమేధ శతైస్తుల్యం తస్మై పిత్రే నమోనమః||

### ఫలశ్రుతి

ఇదం స్తోత్రం పితృః పుణ్యం యః పఠేత్ ప్రయతో నరః|  
ప్రత్యహం ప్రాతరుత్థాయ పితృశాద్ధ దినేఽపి చ||  
స్వజన్మదివసే సాక్షాత్ పితరుగ్రే స్థితోఽపి వా|  
న తస్య దుర్లభం కించిత్ సర్వజ్ఞతాది వాంచితమ్||  
నానాఽపకర్మ కృత్వాపి యః స్తోతి పితరం సుతః|  
స ధృవం ప్రవిధాయైవ ప్రాయశ్చిత్తం సుఖీ భవేత్||  
పితృః ప్రీతికరో నిత్యం సర్వ కర్మాణ్యధార్హతి||  
ఇతి బృహద్ధర్మపురాణే పితృస్తోత్రం సంపూర్ణమ్  
శ్రీకృష్ణార్పణమస్తు

[This sacred stotra is revered as prayaschhitta stotra that will please Pithrus to bestow all prosperity. This can be read every day, on the day of Pithru thithi, Shannavathi days, Amaavaasya, during PithruPaksha. This stotra can also be read on the day of one's Janamadina, or in the presence of their parents.]



## vyāsakṛtam mātṛstotram

### ವ್ಯಾಸಕೃತಂ ಮಾತೃಸ್ತೋತ್ರಂ

ವ್ಯಾಸ ಉವಾಚ ..

ಪಿತುರಪ್ಯಧಿಕಾ ಮಾತಾ ಗರ್ಭಧಾರಣಪೋಷಣಾತ್ .

ಅತೋ ಹಿ ತ್ರಿಷು ಲೋಕೇಷು ನಾಸ್ತಿ ಮಾತೃಸಮೋ ಗುರುಃ .. 1..

ನಾಸ್ತಿ ಗಂಗಾಸಮಂ ತೀರ್ಥಂ ನಾಸ್ತಿ ವಿಷ್ಣುಸಮಃ ಪ್ರಭುಃ .

ನಾಸ್ತಿ ಶಂಭುಸಮಃ ಪೂಜ್ಯೋ ನಾಸ್ತಿ ಮಾತೃಸಮೋ ಗುರುಃ .. 2..

ನಾಸ್ತಿ ಚೈಕಾದಶೀತುಲ್ಯಂ ವ್ರತಂ ತೈಲೋಕ್ಯವಿಶ್ರುತಂ .

ತಪೋ ನಾನಶನಾತ್ ತುಲ್ಯಂ ನಾಸ್ತಿ ಮಾತೃಸಮೋ ಗುರುಃ .. 3..

ನಾಸ್ತಿ ಭಾರ್ಯಾಸಮಂ ಮಿತ್ರಂ ನಾಸ್ತಿ ಪುತ್ರಸಮಃ ಪ್ರಿಯಃ .

ನಾಸ್ತಿ ಭಗಿನೀಸಮಾ ಮಾನ್ಯಾ ನಾಸ್ತಿ ಮಾತೃಸಮೋ ಗುರುಃ .. 4..

ನ ಜಾಮಾತೃಸಮಂ ಪಾತ್ರಂ ನ ದಾನಂ ಕನ್ಯಯಾ ಸಮಂ .

ನ ಭ್ರಾತೃಸದೃಶೋ ಬಂಧುರ್ನಚ ಮಾತೃಸಮೋ ಗುರುಃ .. 5..

ದೇಶೋ ಗಂಗಾಂತಿಕಃ ಶ್ರೇಷ್ಠೋ ದಲೇಷು ತುಲಸೀದಲಂ .

ವರ್ಣೇಷು ಬ್ರಾಹ್ಮಣಃ ಶ್ರೇಷ್ಠೋ ಗುರುರ್ಮಾತಾ ಗುರುಷ್ವಪಿ .. 6..

ಪುರುಷಃ ಪುತ್ರರೂಪೇಣ ಭಾರ್ಯಾಮಾಶ್ರಿತ್ಯ ಜಾಯತೇ .

ಪೂರ್ವಭಾವಾಶ್ರಯಾ ಮಾತಾ ತೇನ ಸೈವ ಗುರುಃ ಪರಃ .. 7..

ಮಾತರಂ ಪಿತರಂಚೋಭೌ ದೃಷ್ಟ್ವಾ ಪುತ್ರಸ್ತು ಧರ್ಮವಿತ್ .

ಪ್ರಣಮ್ಯ ಮಾತರಂ ಪಶ್ಚಾತ್ ಪ್ರಣಮೇತ್ ಪಿತರಂ ಗುರುಂ .. 8..

ಮಾತಾ ಧರಿತ್ರೀ ಜನನೀ ದಯಾರ್ಥ ಹೃದಯಾ ಶಿವಾ .

ದೇವೀ ಭೂರವನಿಃ ಶ್ರೇಷ್ಠಾ ನಿರ್ದೋಷಾ ಸರ್ವದುಃಖಹಾ .. 9..

ಆರಾಧನೀಯಾ ಪರಮಾ ದಯಾ ಶಾಂತಿಃ ಕ್ಷಮಾ ಧೃತಿಃ .

ಸ್ವಾಹಾ ಸ್ವಧಾ ಚ ಗೌರೀ ಚ ಪದ್ಮಾ ಚ ವಿಜಯಾ ಜಯಾ .. 10..

ದುಃಖಹಂತ್ರಿತಿ ನಾಮಾನಿ ಮಾತುರೇವೈಕವಿಂಶತಿಂ .  
 ಶೃಣುಯಾಚ್ಛಾವಯೇನ್ನತ್ಯಃ ಸರ್ವದುಃಖಾದ್ ವಿಮುಚ್ಯತೇ .. 11..  
 ದುಃಖೈರ್ಮಹದ್ಭಿರ್ದೂರಣೋಽಪಿ ದೃಷ್ಟ್ವಾ ಮಾತರಮೀಶ್ವರೀಂ .  
 ಯಮಾನಂದಂ ಲಭೇನ್ನತ್ಯಃ ಸ ಕಿಂ ವಾಚೋಪಪದ್ಯತೇ .. 12..  
 ಇತಿ ತೇ ಕಥಿತಂ ವಿಪ್ರ ಮಾತೃಸ್ತೋತ್ರಂ ಮಹಾಗುಣಂ .  
 ಪರಾಶರಮುಖಾತ್ ಪೂರ್ವಮಶ್ರೌಷಂ ಮಾತೃಸಂಸ್ತುತಂ .. 13..  
 ಸೇವಿತ್ವಾ ಪಿತರೌ ಕಶ್ಚಿದ್ ವ್ಯಾಧಃ ಪರಮಧರ್ಮವಿತ್ .  
 ಲೇಭೇ ಸರ್ವಜ್ಞತಾಂ ಯಾ ತು ಸಾಧ್ಯತೇ ನ ತಪಸ್ವಿಭಿಃ .. 14..  
 ತಸ್ಮಾತ್ ಸರ್ವಪ್ರಯತ್ನೇನ ಭಕ್ತಿಃ ಕಾರ್ಯಾ ತು ಮಾತರಿ .  
 ಪಿತರ್ಯಪೀತಿ ಚೋಕ್ತಂ ವೈ ಪಿತ್ರಾ ಶಕ್ತಿಸುತೇನ ಮೇ .. 15..  
 .. ಇತಿ ಬೃಹದ್ಧರ್ಮಪುರಾಣಾಂತರ್ಗತಂ ಪಿತೃಮಾತೃಭಕ್ತಿನಾಮ  
 ದ್ವಿತೀಯೋಽಧ್ಯಾಯಾಂತರ್ಗತಂ ವ್ಯಾಸಪ್ರೋಕ್ತಂ ಮಾತೃಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಂ .  
 .. ಬೃಹದ್ಧರ್ಮಪುರಾಣಂ . ಪೂರ್ವಖಂಡಃ . ಅಧ್ಯಾಯಃ 2. 33-47 ..

## **व्यासकृतम् मातृस्तोत्रम्**

**व्यास उवाच ।**

पितुरप्यधिका माता गर्भधारणपोषणात् ।  
 अतो हि त्रिषु लोकेषु नास्ति मातृसमो गुरुः ॥ १॥  
 नास्ति गङ्गासमं तीर्थं नास्ति विष्णुसमः प्रभुः ।  
 नास्ति शम्भुसमः पूज्यो नास्ति मातृसमो गुरुः ॥ २॥  
 नास्ति चैकादशीतुल्यं व्रतं त्रैलोक्यविश्रुतम् ।  
 तपो नानशनात् तुल्यं नास्ति मातृसमो गुरुः ॥ ३॥  
 नास्ति भार्यासमं मित्रं नास्ति पुत्रसमः प्रियः ।  
 नास्ति भगिनीसमा मान्या नास्ति मातृसमो गुरुः ॥ ४॥

न जामातृसमं पात्रं न दानं कन्यया समम् ।  
न भ्रातृसदृशो बन्धुर्नच मातृसमो गुरुः ॥ ५॥  
देशो गङ्गान्तिकः श्रेष्ठो दलेषु तुलसीदलम् ।  
वर्णेषु ब्राह्मणः श्रेष्ठो गुरुर्माता गुरुष्वपि ॥ ६॥  
पुरुषः पुत्ररूपेण भार्यामाश्रित्य जायते ।  
पूर्वभावाश्रया माता तेन सैव गुरुः परः ॥ ७॥  
मातरं पितरञ्चोभौ दृष्ट्वा पुत्रस्तु धर्मवित् ।  
प्रणम्य मातरं पश्चात् प्रणमेत् पितरं गुरुम् ॥ ८॥  
माता धरित्री जननी दयार्द्र हृदया शिवा ।  
देवी भूरवनिः श्रेष्ठा निर्दोषा सर्वदुःखहा ॥ ९॥  
आराधनीया परमा दया शान्तिः क्षमा धृतिः ।  
स्वाहा स्वधा च गौरी च पद्मा च विजया जया ॥ १०॥  
दुःखहन्त्रीति नामानि मातुरेवैकविंशतिम् ।  
शृणुयाच्छ्रावयेन्मर्त्यः सर्वदुःखाद् विमुच्यते ॥ ११॥  
दुःखैर्महद्भिर्दूनोऽपि दृष्ट्वा मातरमीश्वरीम् ।  
यमानन्दं लभेन्मर्त्यः स किं वाचोपपद्यते ॥ १२॥  
इति ते कथितं विप्र मातृस्तोत्रं महागुणम् ।  
पराशरमुखात् पूर्वमश्रौषं मातृसंस्तुतम् ॥ १३॥  
सेवित्वा पितरौ कश्चिद् व्याधः परमधर्मवित् ।  
लेभे सर्वज्ञतां या तु साध्यते न तपस्विभिः ॥ १४॥  
तस्मात् सर्वप्रयत्नेन भक्तिः कार्या तु मातरि ।  
पितर्यपीति चोक्तं वै पित्रा शक्तिरसुतेन मे ॥ १५॥  
॥ इति बृहद्धर्मपुराणान्तर्गतं पितृमातृभक्तिर्नाम

ద్వితీయోఽధ్యాయాంతర్గతం వ్యాసప్రోక్తం మాతృస్తోత్రం సంపూర్ణమ్ ।  
॥ బృహద్ధర్మపూరాణమ్ । పూర్వఖండః । అధ్యాయః ౨ । ౩౩-౪౭ ॥

## వ్యాసకృతం మాతృస్తోత్రం

వ్యాస ఉవాచ .

పితృరప్యధికా మాతా గర్భధారణపోషణాత్ .  
అతో హి త్రిషు లోకేషు నాస్తి మాతృసమో గురుః .. 1..  
నాస్తి గంగాసమం తీర్థం నాస్తి విష్ణుసమః ప్రభుః .  
నాస్తి శంభుసమః పూజ్యో నాస్తి మాతృసమో గురుః .. 2..  
నాస్తి చైకాదశీతుల్యం వ్రతం త్రైలోక్యవిశ్రుతం .  
తపో నానశనాత్ తుల్యం నాస్తి మాతృసమో గురుః .. 3..  
నాస్తి భార్యసమం మిత్రం నాస్తి పుత్రసమః ప్రియః .  
నాస్తి భగినీసమా మాన్యా నాస్తి మాతృసమో గురుః .. 4..  
న జామాతృసమం పాత్రం న దానం కన్యయా సమం .  
న భ్రాతృసదృశో బంధుర్నచ మాతృసమో గురుః .. 5..  
దేశో గంగాంతికః శ్రేష్ఠో దలేషు తులసీదలం .  
వర్ణేషు బ్రాహ్మణః శ్రేష్ఠో గురుర్మాతా గురుష్వపి .. 6..  
పురుషః పుత్రరూపేణ భార్యమాశ్రిత్య జాయతే .  
పూర్వభావాశ్రయా మాతా తేన సైవ గురుః పరః .. 7..  
మాతరం పితరంచోభౌ దృష్ట్వా పుత్రస్తు ధర్మవిత్ .  
ప్రణమ్య మాతరం పశ్చాత్ ప్రణమేత్ పితరం గురుం .. 8..  
మాతా ధరిత్రీ జననీ దయార్థ హృదయా శివా .

దేవీ భూరవనిః శ్రీష్ఠా నిర్దోషా సర్వదుఃఖహా .. 9..

ఆరాధనీయా పరమా దయా శాంతిః క్షమా ధృతిః .

స్వాహా స్వధా చ గౌరీ చ పద్మా చ విజయా జయా .. 10..

దుఃఖహంత్రీతి నామాని మాతురేవైకవింశతిం .

శృణుయాచ్ఛ్రవయేన్మర్త్యః సర్వదుఃఖాద్ విముచ్యతే .. 11..

దుఃఖైర్మహద్భిర్దానోఽపి దృష్ట్వా మాతరమీశ్వరీం .

యమానందం లభేన్మర్త్యః స కిం వాచోపపద్యతే .. 12..

ఇతి తే కథితం విప్ర మాత్మస్తోత్రం మహాగుణం .

పరాశరముఖాత్ పూర్వమశ్చౌషం మాత్మసంస్తుతం .. 13..

సేవిత్వా పితరౌ కశ్చిద్ వ్యాధః పరమధర్మవిత్ .

లేభే సర్వజ్ఞతాం యా తు సాధ్యతే న తపస్విభిః .. 14..

తస్మాత్ సర్వప్రయత్నేన భక్తిః కార్యా తు మాతరి .

పితర్యపీతి చోక్తం వై పిత్రా శక్తిసుతేన మే .. 15..

.. ఇతి బృహద్ధర్మపురాణాంతర్గతం పితృమాత్మభక్తిర్నామ

ద్వితీయోఽధ్యాయాంతర్గతం వ్యాసప్రోక్తం మాత్మస్తోత్రం సంపూర్ణం .

.. బృహద్ధర్మపురాణం . పూర్వఖండః . అధ్యాయః 2. 33-47 ..

In this sacred Mathru stotra, Sri VedaVyasaru is describing the greatness of MaAthru and also indicating 21 sacred names of Mathru.

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